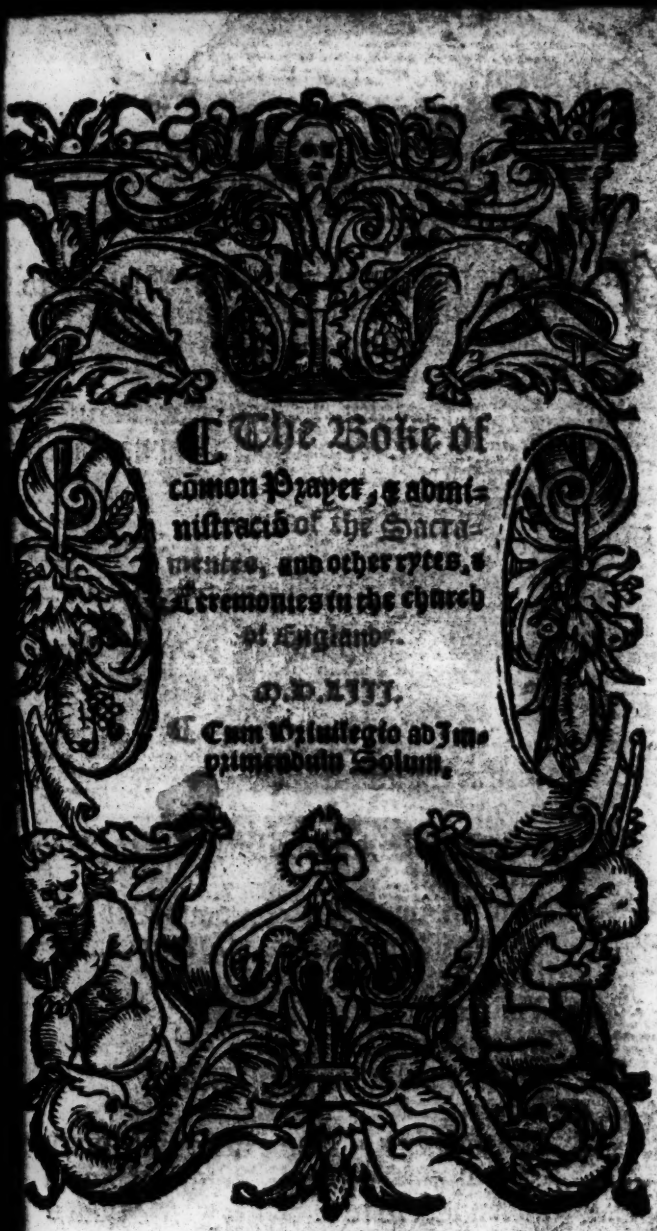


¶ The Boke of cõmon Prayer, & administracio of the Sacramentes, and other rytes, & Ceremonies in the church of England.

M.D.XIJJ.

¶ Cum Priuilegio ad Imprimendum Solum.

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M.D.XLIX.

¶ Cum Priuilegio ad Imprimendum Solum.

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¶ The Preface.



There was neuer any thing by the wit of mã so wel deuyſed, or ſo ſure eſtabliſhed (whiche in continuaunce of tyme) hath not been corrupted: as (among other thinges) it may playnely appeare by the common prayers in the Churche, commonlye called deuine ſeruice. The fyrſte original and ground wherof, if a mã would ſearche out by the auncient fathers, he ſhall fynde that the ſame was not ordeyned but of a good purpoſe, and for a great aduauncemente of godlynes. For they ſo ordred the matter, that al the whole Bible (or the greateſt part therof) ſhould be read ouer once in the yeare: entending therby, that the Clergie, & ſpecially ſuch as were miniſters of the congregacion, ſhoulde (by often reading and meditacion of Gods woorde) be ſtyrred vp to Godlynes themſelues, & be more hable also to exhort other by wholeſome doctryne, and to cõfute them that were aduerſaries to the trueth. And further that the people (by dayly hearing of holy ſcripture readde in the Church) ſhould continually profyt more and more in the knowledge of God, and be the more enflamed with the loue of his true religion. But theſe many yeares paſſed, this godlye and decente order of the auncient fathers, hath been ſo altered, broken, and neglected, by planting in vncertayne Storyes, Legendes, Reſpõdes, Verſes, vayn Repetitiõs, Cõmemorations, & Sinodalles that cõmonly when any boke of the Bible was begõ, before thre or foure Chapters were read out, all the reſte were vnread. And in this ſorte the boke of Eſai was begõ in Aduent, and the boke of Geneſis in Septuageſima: but they were only begõ, & neuer read through. After a lyke ſorte were other Bookes of holye ſcripture vſed. And moreouer, wheras S. Paul would haue ſuch language ſpoken to the people in the Church, as they might vn-

derstand, and haue profyte by hearing thesame: The seruice in this Churche of Englande (these many yeares) hath been read in Latin to the people, which they vnderstode not: so that they haue heard with theyr eares onely, & theyr hearres, spirite, and minde, haue not been edified therby. And furthermore, notwithstanding that the auncient fathers haue deuyded the Psalmes into seuen portions, whereof euerye one was called a Nocturne: now of late tyme, a fewe of them haue been dayly sayd, and oft repeated, & the rest vtterly omitted. Moreouer, the numbre & hardnes of the rules, called the Pie, and the manyfold chaunginges of the seruice, was the cause, that to turne the boke onely, was so hard and intricate a matter, that many tymes there was more busynes to fynd out what should be read, then to reade it when it was found out.

These inconueniences therefore consydered, here is set forth such an order, whereby thesame shal be redressed. And for a readinesse in this matter, here is dratten out a kalender for that purpose, which is playne & easy to be vnderstande, wherin (so much as may be) the reading of holye scriptures is so set forth, that al thinges shalbe done in ordre, without breaking one piece therof from another. For this cause be cut of Anthemes, Responses, Inuitatories, and suche lyke thinges, as dyd breake the continual course of the reading of the scripture. Yet because there is no remedy, but that of necessitie there must bee some rules: therefore certayne rules are here set forth, which as they be few in noumbre, so they be playne & easy to be vnderstanden. So that here you haue an order for prayer (as touching the readinge of holy scripture) muche agreable to the mynd and purpose of tholde fathers, and a great deale more profytable and cōmodious then that which of late was vsed. It is more profytable, because here are left out many thinges, whereof some be vntrue, some vncertayn, some vain and superstitious, and is ordeyned nothing to bee read, but the very pure word of God, the holy scriptures, or that which is euidently grounded vpon thesame: & that in such a language & ordre, as is moste easye and playne for the vnderstanding, both of the readers and hearers. It is also more commodious, bothe for the shortenesse

thereof,

thereof, and for the playnnes of the order, and for that the rules be fewe and eaſy. Furthermore, by this order the Curates ſhal nede none other bokes for their publique ſeruice, but this boke & the Bible: By the meanes wherof, the people ſhall not bee at ſo greate charge for bokes, as in tymes paſte they haue been.

And where heretofore there hath been great diuerſitie in ſayinge and ſinginge in Churches within this realme, ſome following Saliſburye vſe, ſome Herforde vſe, ſome the vſe of Bangor, ſome of Yorke, and ſome of Lincolne: Now from henceforth, al the whole Realme ſhal haue but one vſe. And yf any would iudge this way more paynefull, becauſe that all thinges muſt be readde vpon the boke, whereas before by the reaſon of ſo often repetition, they coulde ſaye many thinges by harte: If thoſe men wyll weygh their laboure, with the profyte and knowledge which dayly they ſhall obteyne by reading vpon the boke, they wyll not refuſe the payne, in conſideracion of the great profyte that ſhal enſue thereof.

And foraſmuch as nothing can almoſt bee ſo playnely ſet forth, but doubtes may ryſe in the vſe and practyſing of the ſame: To appeaſe all ſuche diuerſities (yf anye aryſe) and for the reſolucion of all doubtes, concerning the maner how to vnderſtand, do & execute the thinges conteyned in this Boke: The parties that ſo doubte, or diuerſly take any thing, ſhal alwaye reſorte to the Biſchop of the Dioceſſe, who by his diſcrecion ſhall take order for the quietinge and appeaſinge the ſame, ſo that the ſame order be not contrarye to any thing conteyned in this boke. And yf the Biſchop of the Dioceſſe bee in any doubt, then maye he ſend for the reſolucion thereof vnto the Archebiſchop.

¶ Though it be appoynted in the aforewritten Preface, that al thinges ſhalbe read and ſonge in the Churche, in the engliſhe tongue, to the ende that the congregacion may be thereby edified: yet it is not meant, but when men ſaye Morning and Euening prayer priuately, they maye ſaye the ſame in any language that they themſelues doe vnderſtande.

¶ And al prieſtes and Deacons ſhalbe bounde to ſaye dayly the Morning & Euening prayer, either priuately or openly, except they be letted by preaching, ſtudying of diuinitie, or by ſome other vrgent cauſe.

¶ And the Curate that miniſtreth in euery parithe Church, or Chapel, beyng at home, & not beyng otherwyſe reaſonably letted, ſhal ſay the ſame in the parithe church or Chapel where he miniſtreth, and ſhal tolle a belle therto, a conuenient tyme before he beginne, that ſuche as be diſpoſed may come to heare Gods worde, and to praye with him.

¶ Of Ceremonies, why some bee abolished, and some retayned.



Of such Ceremonies as be vsed in the church, & haue had theyr beginning by the institucion of mã: some at the first were of godly entent & purpose deuysed, & yet at length turned to vanitie and supersticion: some entered into the Church by vndiscrete deuocion, and such a zeale as was without knowledge: and forbeecause they were winked at in the beginninge, they grewe dayly to more and more abuses: which not onelye for theyr vnprofytableneſſe, but also because they haue much blynded the people, and obscured the glory of God, are worthy to be cutte awaye and cleane reiected. Other there bee, whiche although they haue been deuysed by man: yet is it thoughte good to reserue them styll, as well for a decent order in the Churche (for the which they were fyrst deuysed) as because they parteyne to edificacion: whereunto al thinges doone in the Churche (as the Apostle teacheth) oughte to be referred. And althoughe the kepinge or omittinge of a Ceremonie (in it selfe consydered) is but a small thinge: yet the wylfull and contempteous transgression and breakinge of a common order and discipline, is no small offence before God.

Let all thinges be done among you (sayeth S. Paule) in a semely and due order. The appoyntemente of the which order perteyneth not to priuate men:

men: therfore no man oughte to take in hande, nor presume to appoynte or alter any publike or common ordre in Christes church, except he be lawfully called and aucthorized thereunto.

And whereas in this our tyme, the myndes of men are so diuerse, that some thinke it a great matter of conscience to depart frō a piece of the least of theyr Ceremonies (they be so addicted to theyr old customes:) and agayn on the other syde, some be so newfangled, that they would innouate al thing, & so doe despise thold, that nothing can lyke thē, but that is new: it was thought expediēt, not so much to haue respecte howe to please & satisfye eyther of these parties, as howe to please God, & profyte thē both. And yet lest any mā should be offended (whō good reason might satisfie) here be certayn causes rendred, why some of the accustomed Ceremonies be put away, and some retayned and kept styll.

Some are put awaye, because the great excesse and multitude of thē hath so encreased in these latter dayes, that the burthen of them was intollerable: whereof S. Augustine in his time cōplayned, that they were growen to such a numbre, that the state of Christiā people was in worse case (concerning that matter) then were the Iewes. And he counsayled that such yoke & burthen should be taken awaye, as tyme would serue quietly to doe it.

But what would S. Augustine haue sayd, yf he had seen the Ceremonies of late dayes vsed amonge vs: whereunto, the multitude vsed in his time, was not to be compared. This oure excessiue multitude of Ceremonies was so great, and many of them so darke, that they dyd more confound and darken, then declare and set foorth Christes benefytes vnto vs.

And

And beſydes this, Chriſtes Goſpel is not a Ce-
remonial law (as much of Moyſes law was) but
it is a religion to ſerue God, not in bondage of the
figure or ſhadow, but in the freedō of ſpirite, being
content onely with thoſe Ceremonies, which doe
ſerue to a decent order & godly diſcipline, & ſuch as
be apte to ſtirre vp the dull minde of man to the re-
membraunce of his duety to God, by ſome notable &
ſpecial ſignificatiō, wherby he might be edified.

Furthermore, the moſte weyghtie cauſe of the a-
boliſhment of certayn Ceremonies was, that they
were ſo farre abuſed, partely by the ſuperſticious
blindnes of the rude & vnlearned, & partely by the
inſaciable auarice of ſuche as ſoughte more theyr
owne lucre, then the glory of God: that the abuſes
could not wel be taken away, the thing remaining
ſtil. But now as concerning thoſe perſons, which
peraduēture wilbe offended, for that ſome of thold
Ceremonies are retayned ſtyl: yf they cōſyder that
without ſome Ceremonies, it is not poſſible to
kepe any order, or quiet diſcipline in the Churche:
they ſhal eaſely perceiue iuſt cauſe to reforme their
iudgementes. And yf they thinke much, that any
of thold doe remayne, & would rather haue al diui-
ſed a new: Then ſuch men graunting ſome Cere-
monies conuenient to be had, ſurely where the old
may be wel vſed, there they can not reaſonably re-
moue the old, only for theyr age, without beſtray-
inge of theyr owne folye. For in ſuche a caſe, they
ought rather to haue reuerence vnto them for their
antiquitie, yf they wyll declare them ſelues to bee
more ſtudious of vnitie and concord, then of inno-
uaciōs and new fanglenes: which (aſmuch as may
be with the true ſetting forth of Chriſtes religiō)
is alwayes to be eſchewed. Furthermore, ſuche

ſhall

shal haue no iuste cause with the Ceremonies reserued, to be offended. For as those be take away, which were most abused, & did burthen mens consciences without anye cause: so the other that remayne, are retayned for a discipline & order, which (vpon iust causes) may be altered & chaunged, and therefore are not to bee esteemed equall with Gods lawe. And moreouer, they bee neyther darke nor dombe Ceremonies: but are so set forth, that euery man may vnderstand what they doe meane, and to what vse they doe serue. So that it is not like that they in tyme to come, should be abused as the other haue been. And in these our doinges, we condemne no other nacions, nor prescribe any thing, but to our owne people onely. For we thinke it conuenient that euery countrey should vse such Ceremonies, as they shal thinke best to the setting forth of gods honour or glory, and to the reducinge of the people to a most perfect and godly liuing, without errour or superstition. And that they shoulde put away other thinges, which from tyme to tyme they perceyue to be most abused, as in mens ordinaunces it often chaunceth, diuerslye in dyuerse countreyes.

¶ The Table and Kalender, expressinge the order of the Psalmes and Lessons, to be sayd at the Morninge and Euening prayer throughoute the yeare, excepte certayne proper Feastes, as the rules folowinge more playnely declare.

¶ The order how the Psalter is appoynted to be readde.

THe Psalter shalbe readde throughe, once euery Moneth. And because that some Monethes bee longer then some other be, it is thoughte good to make them euen by this meanes.

To euery Moneth shalbe appoynted, as concerninge this purpose, iust. xxx. dayes.

And because Januarye and Marche hath one daye a-pone the sayd numbre, & Februarye which is placed be-twene them both, hath onely, xxviij. dayes: Februarye shal borow of eyther of the sayd Monethes, of Januarye and Marche, one daye. And so the Psalter which shalbe read in Februarye, must begin the last daye of Januarye, and ende the fyrst day of Marche.

And whereas May, July, August, October, and December haue. xxxi. dayes a piece: it is ordered that the same Psalmes shalbe read the last day of the sayd Monethes, which were read the day before. So that the Psalter may begin agayne the fyrste daye of the nexte Monethes ensuinge.

Now to know what Psalmes shalbe read euery daye like in the Kalender, the number that is appoynted for the Psalmes, and then fynde the same noumber in this Table, and vpon that numbre shall you see what Psalmes shalbe sayd at Morninge and Euening prayer.

And

And where the.Cxix.Psalme is deuyded into .xxij. porcions, and is ouerlong to be read at one tyme: it is so ordered, that at one tyme shall not be read aboue.iiij. or v. of the sayde porcions, as you shall perceyue to bee noted in this Table folowing.

And here is also to be noted in this Table, and in all other partes of the seruice, where any Psalmes are appoynted, the numbre is expressed after the greate Englishe Byble, whiche from the.i.Psalme, vnto the.C xlviij.Psalme (folowinge the deuision of the Hebrues) doeth varye in noumbres from the common Latyne translacion.

(†)

¶ The Table for the order of the Psalmes to be sayd at Morning and Euening prayer.

	¶ Morning prayer.	¶ Euening prayer.
	i.ii,iij.iiij.v	vi,vij,viij,
j	ix,x,xi	xij.xiij.xiiij
ij	xv,xvi,xvij	xviij
iij	xix.xx.xxi	xxij,xxiij
iiij	xxiiij.xxv.xxvi	xxvij.xxviij.xxix
v	xxx.xxxi.	xxxij.xxxiij.xxxiiij
vi	xxxv.xxxvi	xxxvij
vij	xxxviij.xxxix.xl	xli,xlij,xliij
viij	xliiij.xlv,xlvi	xlvij.xlviij.xlix.
ix	l,li,lij,	liij,liiij,lv
xi	lvi,lvij,lviij	lix.lx,lxi
xij	lxij,lxiij,lxiiij	lxv,lxvi,lxvij
xiij	lxviij	lxix,lxx
xiiij	lxxi,lxxij	lxxiij,lxxiiij
xv	lxxv,lxxvi,lxxvij,	lxxviij
xvi	lxxviij.lxxix.lxxxi	lxxxij,lxxxiij.lxxxiiij.lxxxv.
xvij	lxxxvi,lxxxvij,lxxxviij	lxxxix
xviij	xc,xci xcij	xciij.xciiij
xix	xcvi,xcvij	xcviij.xcix,c.ci.
xx	cij,ciij	ciiij,
xxi	cv	cvi
xxij	cvij	cviij,cix
xxiij	cx,cxi,cxij.cxiij	cxiiij,cxv
xxiiij	cxvi,cxvij,cxviij	cxix.Jnde.iiij
xxv	Jnde.v.	Jnde.iiij
xxvi	Jnde.v.	Jnde.iiij
xxvij	cxx.cxxi,cxxii.cxxiij,cxxiiij,cxxv	cxxvi,cxxvij,cxxviij,cxxix.cxxx.cxxxi
xxviij	cxxxii.cxxxiij,cxxxiiij.cxxxv	cxxxvi,cxxxvij,cxxxviij,cxxxix.cxl.
xxix	cxxxvi,cxxxvij,cxxxviij,	cxli,cxlij
xxx	cxliiij,cxlv,cxlvi,	cxlvij.cxlviij.cxlix.cl.

¶ The order how the rest of holy Scripture (beside the Psalter) is appoynted to be readde.

THe old Testament is appoynted for the first Lessons at Morning & Euening prayer, and shalbe readde through euery yere once, except certayne bokes & Chapters, which be least edifying, and might best be spared, and therfore be left vnread.

The new Testament is appoynted for the second Lessons at Morning and Euening prayer, and shalbe read ouer orderly euery yere thryse, beside the Epistles and Gospelles: except the Apocalips, out of the which there be only certayn Lessons appoynted, vpon dyuerse proper festes.

And to knowe what Lessons shalbe read euery daye: fynd the day of the Moneth in the Kalender folowing, and there ye shall perceyue the bokes & Chapters that shalbe read for the Lessons both at Morning and Euening prayer.

And here is to be noted, that whensoeuer there be any proper psalmes or lessons appoynted for any feaste, moueable or vnmoueable: thē the psalmes & lessons appointed in the Kalender, shalbe omitted for that time.

Ye must note also, that the Collect, Epistle and Gospel, appoynted for the Sunday, shall serue al the weke after, except there fal some feast, that hath his proper.

This is also to be noted, concerning the leape yeres, that the .xxiv. daye of Februarye, which in leape yeare is counted for two dayes, shal in these two dayes, alter neither psalme nor Lesson: but the same psalmes and Lessons which be sayd the fyrst daye, shal also serue for the second daye.

Also, wheresoeuer the beginninge of any Lesson, Epistle, or Gospell is not expressed: there ye muste begin at the beginning of the Chapter.

And wheresoeuer is not expressed how farre shall be read: there shal you reade to the ende of the Chapter.

¶ Proper

Proper Psalmes and Lessons for dyuers Feastes and dayes, at Morning and Euening prayer.

Christmasse at Morning prayer.	Psalm.xix Psal. xlv. Psa.lxxxv	The.i.Lesson.Esa.ix. The.ii.lesson.Luk.ij. (vnto) And vnto men a good wyl.
Euening prayer.	Psa.lxxxix Psalm.cx. Psa.cxxxij	The.i.lessō. Esai.vij. God spake once againe to Achas. &c. vnto the ende. The.ii.lesson. Tit.iij. The kindnes & loue.&c (vnto) foolish questiōs.
S.Stephēs at Morning prayer.	The second Lesson. Acte.vi.& vij.	Stephē ful of faith & powēr, vnto. And when fourtie yeres were. &c.
Euening prayer.	The second Lesson. Acte.vij.	And when fourtie yeres were expyred, there appeared vnto Moyses. &c. (vnto) Stephen full of the holye ghost.
S.John the Ēgelistes day morning prayer	The second Lesson. Apoca.i.	The whole Chapter.
Euening prayer.	The second Lesson. Apoca.xxij.	
Thinnocētes at Morning prayer.	The first Lesson. Jer.xxxi. (vnto) Moreouer I heard Ephraim.	

The

On the Circumcision day at Morning prayer.	The fyrst Lesson. Geneli. xvij The second Lesson. Roma. ij
At Euening prayer.	The. i. Lesson. Deute. x. And nowe Israel. &c. The second Lesson. Colloſ. ij
On the Epiphani at Morning prayer.	The fyrst Lesson. Esay. lx. The second Lesson. Luke. iij And it foꝛtuned. &c.
At Euening prayer.	The fyrst Lesson. Esay. xlix. The seconde Lesson. John. ij. After this he went doꝛwne to Capernaum.
On Wednesdaye before Easter, at Euening prayer.	The. i. Lesson. Ozee. xiij. xiiij
On thurſday before Easter at Morning prayer.	The firſt Lesson. Daniel. ix.
At Euening prayer.	The firſt Lesson. Jerem. xxxi.
On good Fryday at Morning prayer.	The fyrst Lesson. Genes. xxij.
At Euening prayer.	The fyrst Lesson. Esay. liij.
On Easter eue at Morning prayer.	The firſt Lesson. zacha. ix.
On Easter daye at Morning prayer.	Psalm. ij) The. i. lesso. Ex. xij Psal. lxvij Psal. cxi.) The. ij. lesso Ro. vi

At

At Euening prayer.	Psalm.cxiij. Psal. cxiij. Psal.cxviij.	The.ij.lesson. Act.ij
On Mondaye in Easter weke, at morning prayer.	The second Lesson. Mat.xxviij.	
At Euening prayer.	The second Lesson. Actu.iij.	
On Tuesdaye in Easter weke, at morning prayer.	The second Lesson. Lu.xxiij (vnto) And behold two of them.	
At Euening prayer.	The second Lesson. i. Corint.xv	
On the Ascencio day at morning prayer.	Psalm.viij. Psalm. xv. Psalm.xxi.	The.ij.lesso. Jo.xiiij
At Euening prayer.	Psal. xxiiij. Psal.lxviij. Psal.cviij.	The.ij.lesso. Eph.iiij
On Whitsun-day at morning prayer.	Psal.xlviij. Psal.lxvij.	The.ij.lesson. Act.x. The pe̅ter opened. &c
At Euening prayer,	Psal.Ciiij Psal. cxlv.	The.ij.lesso. Act.xix. It fortuned when Apollo wēt to Corinth. vnto. After these thin.
On Trinite sunday, at morning prayer.	The firſt Lesson. Genes.xviij. The second Lesson. Math.iij.	
Conuersio of S Paul, at morning prayer.	The second Lesson. Act. xxij. vnto. They heard him.	

At Eueninge prayer.	The second Lesson. Actes. xxvi.
Sainct Barnabies day at morning prayer.	The second Lesson. Actes. xiiij
At Eueninge prayer.	The second Lesson. Act. xv (vnto) After certayne dayes.
S. Johu Baptistes day at morninge prayer.	The fyrst Lesson. Malach. iij. The second Lesson. Math. xj.
At Euenings prayer.	The fyrst Lesson. Malach. iiij. The. ij. Lesson. Mat. xiij. (vnto) When Jesus hearde.
Sainct Peters day, at morning prayer.	The second Lesson. Actes. ij.
At Eueninge prayer.	The second Lesson. Actes. iiij.
All Sainctes day at morninge prayer.	The fyrst Lesson. Sapi. iij (vnto) Blessed is rather the barrayne. The seconde Lesson. Hebre. xi. xij. Sainctes by fayth subdued, vnto. Yf you endure chastysing.
At Eueninge prayer.	The firste Lesson. Sapi. v. (vnto) His Jelosie also. The second lesson. Apo. xix (vnto) And I sawe an Aungel stand.

¶ An Almanacke for xviij. yeares.

The golden number.	The Cicle of the Sunne	The Domi-nicall letter.	Easter day.
m.d.liij.	xv xvij	A	ij. Apryll.
m.d.liiij.	xxvi xviij	G	xxv. March
m.d.lv.	vij xviij	F	xiiij. Apryll
m.d.lvi.	xviij xxv	E	v. Apryll.
m.d.lvij.	xvij xxvi	C	xviij. Apryl
m.d.lviij.	xi xxvij	B	x. Apryll.
m.d.lix.	xvij xxviij	A	xxvi. march.
m.d.lx.	iij i	G	xiij. Apryll.
m.d.lxi.	xiij ij	E	vi. Apryl.
m.d.lxij.	xxv iij	D	xvj. March
m.d.lxiij.	xxvi jiij	C	xi. Apryl.
m.d.lxiiij.	xvij v	B	iij. Apryl.
m.d.lxv.	xxviij vi	G	xvj. Apryll.
m.d.lxvi.	ix vij	F	vij. Apryll.
m.d.lxvij.	xx viij	E	xxx. March.
m.d.lxviii.	i ix	D	viij. March
m.d.lxix.	xij x	B	x. Apryll.
m.d.lxx.	xiij xi	A	xxvi. march.

A Briefe declaracion, when euery Terme beginneth and endeth.

BE it knowen that Easter Terme beginneth alwayes the .xviij. daye after Easter, reckening Easter day for one, and endeth the Monday nexte after the Ascencion daye.

¶ Trinitie Terme beginneth alwayes the Fridaye nexte after Corpus Christi daye, and endeth the wednesday fortnight after.

¶ Michelmas Terme beginneth the ninth or tenth daye of Octobre, and endeth the .xxviij. or xxix. daye of Nouembre.

¶ Hillarie Terme beginneth the .xxiij. or. xxiiij daye of Januarye, and endeth the .xij. or .xiij. daye of Februarye.

¶ In Easter Terme on the Ascencion day. In Trinitie Terme on the Natiuitie of S. John Baptist. In Michelmas Terme on Allhallowes daye and all soules daye. In Hilarie Terme, on Candelmas daye: the Kynges Judges at westminster doe not vse to syt in Judgement, nor vpon any Sondayes.

ℂ January hath. xxxi. dayes.

		Moꝛning prayer.		Euening prayer.	
	ℂ				
		i. Lesſō	ii. Lesſō	i. Lesſō	ii. Lesſō
a 1	i	Gen. 17	Rom. 2.	Deu. 10	Coll. iii.
b 2	ii	Gene. i	Math. i	Ge. ii.	Rom. i.
c 3	iii	iii	ii	iiii	ii
d 4	iiii	v	iiii	vi	iii
e 5	v	vii	iiii	viii	iiii
f 6	vi	Esa. 60.	Luk. iii.	esa. 49	Joh. ii.
g 7	vii	Gen. 9.	Math. v	Gen. ii	Rom. v
8	viii	xii	vi	xiii	vi
b 9	ix	xiiij	vij	xv	vii
c 10	x	xvi	viii	xvii	viii
d 11	xi	xviii	ix	xix	ix
e 12	xii	xx	x	xxi	x
f 13 Hilarii.	xiii	xxii	xi	xxiii	xi
g 14 Februarij	xiiii	xxiiii	xii	xxv	xii
15	xv	xxvi	xiii	xxviii	xiii
b 16	xvi	xxviii	xiiii	xxix	xiiii
c 17 Anthonie.	xvii	xxx	xv	xxxi	xv
d 18	xviii	xxxii	xvi	xxxiii	xvi
e 19	xix	xxxiiii	xvii	xxxv	i. Cor. i.
f 20 Fab. & Bast.	xx	xxvi	xviii	xxxvii	ii
g 21 Agnes.	xxi	xxxix	xix	xxxix	iii
22 Vincent.	xxii	xl	xx	xli	iiii
b 23	xxiii	xlii	xxi	xliii	v
c 24	xxiiii	xliiii	xxii	xlv	vi
d 25 Con. Paule.	xxv	xlvi	Act. 22.	xlvii	Acte. 26
e 26	xxvi	xlviii	Ma. 23.	xlix	i. Cor. 7.
f 27	xxvii	l	xxiiii	Exod. i	viii
g 28	xxviii	Exod. ii	xxv	iii	ix
29	xxix	iiii	xxvi	v	x
b 30	xxx	vi	xxvii	vii	xi
c 31	i	viii	xxviii	ix	xii

February hath .xxviij. dayes.

			Mozning prayer		Euening prayer	
		Psalmes.				
			i. Lessō	ij. Lessō	i. Lessō	ij. Lessō
	d 1	ij	Exo. c.	Mark. i.	Exo. xl	i. Cor. xiij
	e 2 Purif. Mary.	iiij	xij	ij	xiiij	xviij
	f 3 Blase.	iiij	xviij	iij	xv	xv
	g 4	v	xvi	iiij	xvij	xvi
	A 5 Agathe.	vi	xviij	v	xix	ij. Cor. i
	b 6 Dorothe.	vij	xx	vj	xxi	ij
	c 7	viij	xxij	vij	xxiij	iij
	d 8	ix	xxiiij	viij	xxxij	iiij
	e 9	x	xxxiij	ix	xxxiiij	v
	f 10	xi	xxxv	x	xl	vj
	g 11	xii	Leui. 18	xi	Leu. 19.	vij
	A 12	xiij	xx	xii	Num. x	viij
	b 13	xiiij	Nu. xi	xiii	xii	ix
	c 14. Valentine.	xv	xiij	xiiii	xiiij	x
	d 15	xvi	xv	xv	xvi	xi
	e 16	xvii	xvii	xvj	xviij	xii
	f 17	xviij	xix	Iu. i	xx	xiij
	g 18	xix	xxi	di. i	xxii	Galat. i
	A 19 Mildrede.	xx	xxiij	ij	xxiiij	ij
	b 20	xxi	xxv	iij	xxvi	iij
	c 21	xxii	xxvii	iiij	xxviij	iiij
	d 22 The place of	xxiij	xxix	v	xxx	v
	e 23 the lepe pere.	xxiiij	xxxi	vi	xxxij	vi
	f 24 Walthise.	xxv	xxxiij	vii	xxxiiij	Ephe. i.
	g 25	xxvi	xxxv	viij	xxxvi	ij
	A 26	xxvii	Deut. i	ix	Deut. ij	iij
	b 27	xxviij	iii	x	iiij	iiij
	c 28	xxix	ix	xi	vi	v

March hath .xxxi. daies.

		Morning prayer.		Euening prayer.	
		Psalmes.			
		i. Lesso	ii. Lesso	i. Lesso	ii. Lesso
d 1	Dauid.	xxx	Deut. 7	Luk. xii	Deut. 8	Eph. vi
e 2	Chadde	i	ix	xiii	x	Phil. i.
f 3		ii	xi	xiiii	xii	ii
g 4		iii	xiii	xv	xviii	iii
A 5		iiii	xv	xvi	xvi	iiii
b 6		v	xvii	xvii	xviii	Coll. i.
c 7		vi	xix	xviii	xx	iii
d 8		vii	xxi	xix	xxii	iii
e 9		viii	xxiii	xx	xxiiii	iiii
f 10		ix	xxv	xxi	xxvi	i. thes. i.
g 11	Equinoctiū.	x	xxvii	xxii	xxviii	iii
A 12		xi	xxix	xxiii	xxx	iiii
b 13		xii	xxxi	xxiiii	xxxii	iiii
c 14		xiii	xxxiii	John. i	xxxiiii	v
d 15		xiiii	Josue. i	ii	Josu. ii.	ii. thes. i
e 16	Kl. Aprilis.	xv	iii	iii	iiii	ii
f 17		xvi	iiii	iiii	iiii	iii
g 18		xvii	v	v	v	i. tim. i
A 19	Edward.	xviii	vi	vi	vi	ii. iii
b 20		xix	vii	vii	vii	iiii
c 21		xx	viii	viii	viii	v
d 22		xxi	ix	ix	ix	vi
e 23		xxii	x	x	xi	ii. tim. i
f 24	Filius.	xxiii	xii	xi	xx	ii
g 25	Annunciatio.	xxiiii	xxi	xii	xxi	iii
A 26		xxv	xxiii	xiii	xxiii	iiii
b 27		xxvi	Judi. i.	xiiii	Judi. ii.	Tit. i.
c 28		xxvii	iii	xv	iiii	ii. iii
d 29		xxviii	v	xvi	vi	Philc. i
e 30		xxix	vii	xvii	viii	Hebre. i
d 31		xxx	ix	xviii	x	ii

Aprill hath .xxx. dayes.

		Morning prayer		Euening prayer	
		Psalmes			
		i. Lesso	ij. Lesso	i. Lesso	ij. Lesso
g 1		Jud. xi	John. 19	Jud. 12	Heb. 3.
2		xiij	xi	xiiij	iiij
b 3		xiij	xb	xxi	xbi	b
c 4 Ambrose.		xiiij	xbij	Actes. i.	xbiij	bi
d 5		b	xix	ij	xx	bij
e 6		bi	xxi	iij	Ruth. i	biij
f 7		bij	Ruth. ij	iiij	iij	ix
g 8		biij	iiij	b	i. Reg. i	x
9		ix	i. Reg. ij	bi	iij	xi
b 10	Sunday	x	iiij	bij	b	xij
c 11		xi	bi	biij	bij	xiij
d 12		xij	bij	ix	ix	Jacob. i
e 13		xiij	xi	x	xi	ij
f 14 Bl. Matt.		xiiij	xij	xi	xiij	iij
g 15		xb	xiiij	xij	xb	iiij
16		xbi	xbi	xiij	xbij	b
b 17		xbij	xbiij	xiiij	xix	i. Pet. i
c 18		xbiij	xx	xb	xxi	ij
d 19		xix	xxij	xbi	xxiij	iij
e 20		xx	xxiiij	xbij	xxb	iiij
f 21		xxi	xxbi	xbiij	xxbij	b
g 22		xxij	xxbiij	xix	xxix	ii. Pet. i
23 George		xxiij	xxx	xx	xxxi	ij
b 24		xxiiij	ij. reg. i	xxi	ij. reg. ij	iij
c 25 Mark Euā		xxb	iij	xxij	iiij	i. Joh. i.
d 26		xxbi	b	xxiij	bi	ij
e 27		xxbij	bij	xxiiij	biij	iij
f 28		xxbiij	ix	xxb	x	iiij
g 29		xxix	xi	xxbi	xij	b
30		xxx	xiij	xxbij	xiiij	2. 3. Joh.

¶ Maye hath .xxxi. dayes.

			Mozning prayer		Euening prayer.	
		¶ Calendes.				
			i. Kellō	ij. Kellō	i. Kellō	ij. Kellō
b	1	i	2. Re. 15	Acte. 8.	2. re. 16.	Juda. i.
c	2	ij	xbij	xxbiij	xbiij	Rom. i.
d	3 Inuen. crosse.	iij	xix	Math. i	xx	ij
e	4	iiij	xxi	ij	xxij	iij
f	5	v	xxiij	iij	xxiiij	iiij
g	6 John poyt la.	vi	3. Re. i.	iiij	3. Re. i.	v
	7 John Beuer.	vij	ij	v	ij	vi
b	8	viij	iij	vi	iiij	vij
c	9	ix	v	vij	ix	viij
d	10	x	ix	viij	x	ix
e	11	xj	xi	ix	xij	x
f	12 Pancrace	xij	xiij	x	xiiij	xi
g	13	xiij	xv	xi	xvi	xij
	14	xiiij	xvij	xij	xviij	xiij
b	15	xv	xix	xiii	xx	xiiij
c	16 Kl. Junij.	xvi	xxi	xiiij	xxij	xv
d	17	xvij	4. reg. i	xv	4. reg. 2	xvi
e	18	xviij	iij	xvi	iiij	1. Cor. i.
f	19 Dunstane.	xix	v	xvij	vi	ij
g	20	xx	vij	xviij	viij	iij
	21 Heline	xxi	ix	xix	x	iiij
b	22	xxij	xi	xx	xij	v
c	23	xxiij	xiij	xxi	xiiij	vi
d	24	xxiiij	xv	xxij	xvi	vij
e	25 Adeline.	xxv	xv. ij	xxiij	xviij	viij
f	26 Augustine.	xxvi	xix	xxiiij	xx	ix
g	27	xxvij	xxi	xxv	xxij	x
	28	xxviij	xxiij	xxvi	xxiiij	xi
b	29	xxix	xxv	xxvij	xxv	xij
c	30	xxx	1. Esd. i	xxviij	1. Esd. 3	xiij
d	31 Pernelle.	xxx	iij	Mar. i.	iiij	xiiij

¶ June hath .xxx. dayes.

			Morning prayer.		Euening prayer	
			¶ Psalmes.			
			i. Nellō	ij. Nellō	i. Nellō	ij. Nellō
e	1	Nicodemus	i	i.esd. 4	Mar. ij.	i. Esd. 5	i.cor. 15.
f	2		ij	v	iii	vi	xvi
g	3		iij	vii	iiij	vij	ij.cor. i.
	4		iiij	viij	v	viii	ij
b	5	Bonface.	v	ix	vj	x	iij
c	6		vi	ij.esd. i	vij	ij.esd.iij	viij
d	7		vij	viij	viij	v	v
e	8		viij	vi	ix	viij	vi
f	9		ix	ix	x	xiij	vij
g	10		x	Hest, i	xj	Hest. ij.	viij
	11	Barnabe.	xi	iij	Acte. 14	iiij	Act. xv.
b	12		xij	v mar. xij	vi	ij.cor. ix
c	13	Basilidean	xiij	vii	xiii	viij	x
d	14	Kl. Julij.	xiiij	ix	xiiij	Job. i.	xi
e	15		xv	Job. ij.	xv	iij	xij
f	16		xvi	iiij	xvi	v	xiij
g	17		xvij	vj	Luke. i	vii	Galat. i
	18		xviij	viij	ii	ix	ij
b	19		xix	x	iij	xi	iij
c	20	Transl. Ed.	xx	xii	iiij	xiij	iiii
d	22	Edwarde.	xxi	xiiij	v	xv.	v
e	23		xxij	xvj	vi	17.18	vi
f	23	Filye.	xxiij	xix	vii	xx	Ephel. i
g	24	John Bap.	xxiiij	Mal. iij	Mat. iij	Mal. 4.	Mat. 14
	25		xxv	Job, 21.	Lu. viij	Job. 22.	Ephe. ij.
b	26		xxvi	xxii	ix	24. 25.	iii
c	27		xxvij	26. 27	x	xxviij	iiij
d	28	Filye.	xxviij	xxix	xi	xxx	v
e	29	Peter apo.	xxix	xxxi	Act. iij.	xxxij	Act. iiij.
f	30		xxx	xxxiii	Lu. xij.	xxxiiii	Eph. vi.

July hath. xxxi. dayes.

		Mozning prayer.		Euening prayer.	
		Psalmes.			
		i. Nessō	ij. Nessō	i. Nessō	ij. Nessō
g 1	i	Job. 35.	Lu. xiij	Job. 36.	Phil. i.
2 Visita. mary	ij	xxxbij	xiiij	xxxbiij	ij
b 3	iij	xxxix	xb	xl	iij
c 4	iiij	xli	xbi	xbij	iiij
d 5	b	Prou. i	xbij	Pro. ij	Colo. i
e 9	bi	iij	xbiij	iiij	ij
f 7 Dog dayes.	bij	b	xix	bi	iij
g 8	biij	bij	xx	biij	iiij
9	ix	ix	xxi	x	i. thes. i.
b 10	x	xi	xxij	xij	ij
c 11	xi	xiij	xxiij	xiiij	iij
d 12	xij	xb	xxiiij	xbj	iiij
e 13	xiij	xbii	John. i.	xbiij	b
f 14	xiiij	xix	ij	xx	ij. thes. i
g 15 Margarete	xb	xxi	iii	xxii	ij
16 kl. August.	xbi	xxiii	iiij	xxiiij	iij
b 17	xbij	x. b	b	xxbi	i. tim. i
c 18	xbiij	xxbij	bi	xxbiij	ij. tij
d 19	xix	xxix	bij	xxx	iiij
e 20	xx	xxxi	biij	Eccle. i.	b
f 21	xxi	Eccl. ij.	ix	iij	bj
g 22 Mary mag.	xxij	iiii	x	b	ij. tim. i
23	xxiij	bi	xi	bij	ij
b 24 Fiche.	xxiiij	bii	xij	ix	iij
c 25 James apo.	xxb	x	xiij	xi	iiij
d 26 Anne.	xxbi	xii	xiiij	Jere. i.	Titus. i.
e 27 Vij. sleepers	xxbij	Jere. ii	xb	iij	ii. tij
f 28	xxbiij	iiij	xbi	b	Phile. i.
g 29	xxix	bi	xbij	bii	Hebre. i.
30	xxx	bij	xbiij	ix	ij
b 31	xxx	x	xix	xj	jij

C. August hath. xxxi. dayes.

			Morning prayer.		Euening prayer	
		C Plaines.				
			i. Lesſō	ij. Lesſō	i. Lesſō	ij. Lesſō
	c 1	Lammas	i	Jer.xij.	Joh.xx.	Jer.xiij	Heb.4.
	d 2		ij	xiiij	xxi	xv	v
	e 3		iij	xvi	Actes.i.	xvij	vi
	f 4		iiij	xvij	ij	xix	vij
	g 5		v	xx	iij	xxi	viij
	A 6	Trāſ. Jesus.	vi	xxij	iiij	xxiij	ix
	b 7		vij	xxiiij	v	xxv	x
	c 8		viij	xxvi	vi	xxvij	xi
	d 9		ix	xxviij	vij	xxix	xij
	e 10		x	xxx	viij	xxxi	xiij
	f 11		xi	xxxij	ix	xxxiij	Jacob.i
	g 12		xij	xxxiiij	x	xxxv	ij
	A 13		xiij	xxxvi	xi	xxxvij	iij
	b 14	Kl. Septē.	xiiij	xxxviij	xij	xxxix	iiij
	c 15	Assūp. mary.	xv	xl	xiij	xli	v
	d 16	Sunn in vir	xvi	xlij	xiiij	xliij	i. Pet. i.
	e 17		xvij	xliiij	xv	xlv	ij
	f 18		xviij	xlvi	xvi	xlvij	iij
	g 19		xix	xlix	xvij	l	iiij
	A 20		xx	li	xviij	lij	v
	b 22	Barnard.	xxi	Nam.i.	xix	Nam.ij	ij. Pet. i
	c 23		xxij	iij	xx	iiij	ij
	d 23	Fiſhs.	xxiij	v	xxi	Ezec. ij	iij
	e 24	Barth. ap	xxiiij	Eze. iij	xxij	vi	i. John. i
	f 25		xxv	vij	xxiij	xiii	ij
	g 26		xxvi	xiiij	xxiiij	xvij	iij
	A 27		xxvij	xxxij	xxv	xxxiij	iiij
	b 28	Augustine.	xxviij	Dani.i	xxvi	Dan. ii	v
	c 29		xxix	iij	xxvij	iiij	2. 3. Joh.
	d 30		xxx	v	xxviij	vi	Jude. i.
	e 31	Cuthbert	xxxi	vij	Math. i	viij	Roma. i

September hath .xxx. dayes.

		Moznings prayer.		Euenings prayer.	
		Collects.			
		i. Kellõ	ij. Kellõ	i. Kellõ	ij. Kellõ
f 1	Giles.	i	Dan. ix	Mac. ij.	Dan. x	Rom. ij
g 2		ij	xi	iij	xij	iij
a 3		iij	xiij	iiij	xiiij	iiij
b 4		iiij	Ozee. i.	b	Oze. 2 3	b
c 5	Wog day. end.	b	iiij	bi	b. bi	bi
d 6		bi	bij	bij	biij	bij
e 7		bij	ix	biij	x	biij
f 8	Nati. Mary.	biij	xi	ix	xij	ix
g 9		ix	xiij	x	xiiij	x
a 10		x	Joel. i.	xi	Joel. ij.	xj
b 11		xi	iij	xij	Amos. i	xij
c 12		xij	Amo. ij	xiij	iij	xiij
d 13	Hym in Lib	xiij	iiij	xiiij	b	xiiij
e 14	Kl. Octobre	xiiij	bi	xb	bij	xb
f 15		xb	biij	xbi	ix	xbi
g 16		xbi	Abdi. i.	xbij	Jona. i.	i. Coz. i.
a 17		xbij	Joh. 2. 3	xbiij	iiij	ij
b 18		xbiij	Mich. i.	xix	Mich. ij	iij
c 19		xix	iij	xx	iiij	iiij
d 20	Fithe.	xx	b	xxi	bi	b
e 21	Matthewe.	xxi	bij	xxij	Naũ. i.	bi
f 22		xxij	Naũ. ij	xxiij	iij	bij
g 23		xxiij	Abac. i.	xxiiij	Abac. ij	biij
a 24		xxiiij	iij	xxb	Soph. i	ix
b 25		xxb	Soph. 2	xxbi	iij	x
c 26		xxbi	Agge. i.	xxbij	Agge. ij	xi
d 27		xxbij	zacha. i	xxbiij	a. ij. iij	xij
e 28		xxbiij	iiij. b	Mal. i	bi	xiij
f 29	Michael	xxix	bij	ij	biij	xiiij
g 30	Hierome.	xxx	ix	iij	x	xb

Octobre hath .xxxi. dayes.

			Moznīng prayer.		Euening prayer.	
			C			
			i. Kellō	ij. Kellō	i. Kellō	ij. Kellō
xxvi	M	1 Remigius.	i	zach. ii.	Mar. 4	zach. xi	i. cor.
w	b	2	ij	xiij	b	xiiij	ij. cor.
xiij	c	3	iij	Mala. i	bj	Mal. ij.	ij
ij	d	4 Fayth.	iiij	iij	bij	iiij	iij
	e	5	b	Tobi. i.	biij	Tob. ij	iiij
ix	f	6	bi	iij	ix	iiij	b
	g	7	bij	b	x	bi	bj
xviij	A	8	biij	bij	xj	biij	bij
bij	b	9	9	ix	xij	x	biij
	c	10	10	xi	xiij	xij	ix
	d	11	11	xiij	xiiij	xiiij	x
	e	12	12	Judic. i	xb	Judi. ij	xi
	f	13 Edwarde.	13	iij	xbj	iiij	xii
	g	14 Sun in scor.	14	b	Au. di. j	bi	xiij
	A	15	15	bii	di. i.	biij	Galat. i
	b	16 Al. Nouem.	16	ix	ij	x	ij
ix	c	17	17	xi	iij	xii	iij
	d	18 Luce euan.	18	xiij	iiij	xiiij	iiij
xviij	e	19	19	xb	b	xbi	b
bi	f	20	20	Sap. i.	bi	Sap. ij	bj
	g	21	21	iij	bii	iiij	Ephe. i.
xij	A	22	22	b	biij	bi	ij
iij	b	23	23	bij	ix	biij	iij
	c	24	24	ix	x	xi	iiij
xi	d	25 Chrispine.	25	xi	xi	xij	b
	e	26	26	xiij	xij	xiiij	bi
xix	f	27	27	xb	xiii	xbi	Philli. i
bii	g	28 Simō & Iu.	28	xbii	xiiij	xbiij	ij
xij	A	29	29	xix	xb	Eccl. i.	iii
xvi	b	30	30	Eccl. ij	xbi	ij	iiij
	c	31	30	iiij	xbii	b	Collo.

Nouembre hath .xxx. dayes.

		Morning prayer.		Euening prayer.	
		Psalmes			
		i. Lesso	ij. Lesso	i. Lesso	ij. Lesso
d 1	All Sainctes.	i	Sap. 3.	He. 11. 12	Sap. 5	Apo. 19
e 2		ij	Eccl. bi	Luk. 18	Eccl, 7	Collo. ij
f 3		iij	biij	xix	ix	iij
g 4		iiij	x	xx	xi	iiij
5		v	xij	xxi	xiii	i. Thes, i
b 6		vi	xiiij	xxij	xv	ij
c 7		vij	xvi	xxiij	xvij	iij
d 8		viij	xviii	xxiiij	xix	iiij
e 9	Theodore.	ix	xx	John. i	xxj	v
f 10		x	xxij	xi	xxiij	i. Thes. i.
g 11	Martin.	xi	xxiiij	iij	xxv	ij
22		xij	xxvj	iiij	xxvij	iij
b 13		xiij	xxviij	v	xxix	i. Tim. i.
c 14	Kl. Decem.	xiiij	xxx	vi	xxxj	ij. iij
d 15		xv	xxxij	vii	xxxiii	iiij
e 16		xvi	xxxiiii	viij	xxxv	v
f 17		xvij	xxxvi	ix	xxxvij	vi
g 18		xviij	xxxviij	x	xxxix	ij. Tim. i.
19		xix	xl	xi	xlj	ij
b 20		xx	xlii	xii	xliii	iij
c 21		xxi	xliij	xiij	xlv	iiij
d 22		xxij	xlvi	xiiij	xlvij	Titus. i.
e 23	Clement.	xxiij	xlviij	xv	xlix	ij. iij
f 24		xxiiij	l	xvi	li	Philem. i
g 25	Katherine.	xxv	Baru. i	xvii	Baru. ij	Hebre. i
26		xxvi	iii	xviij	iiij	ij
b 27		xxvij	v	xix	vi	iij
c 28		xxviij	Esaye. i	xx	Esay. ij	iiij
d 29	Fiche.	xxix	iij	xxi	iiij	v
e 30	Andrew.	xxx	v	Acte. i	vi	vi

December hath .xxxi. dayes.

		Moꝛning ꝓaier.		Euening ꝓaier.	
		Psalmes.			
		i. Nocturn	ij. Nocturn	i. Nocturn	ij. Nocturn
f 1	i	Esa. lxij	Acte. ij	Esai. 8	Hebr.
g 2	ij	ix	iij	x	xi
3	iij	xi	iiij	xij	
b 4 Olmonde.	iiij	xiij	v	xiiij	
c 5	v	xv	vi	xvi	
d 6 Nicholas.	vi	xvij	vij	xvij	
e 7 Cõcep. marp.	vij	xix	vij.	xx. xxi	
f 8	viij	xxij	viij	xxiij	Jame.
g 9	9	xxiiij	ix	xxv	
10	10	xxvi	x	xxvij	
b 11	11	xxviij	xi	xxix	
c 12 Sun in cap.	12	xxx	xij	xxxi	
d 13 Lucie.	13	xxxij	xiij	xxxiij	i. Petr.
e 14 Kl. Januarij	14	xxxiiij	xiiij	xxxv	
f 15	15	xxxvi	xv	xxxvij	
g 16	16	xxxviij	xvi	xxxix	
17	17	xl	xvij	xli	
b 18	18	xlij	xviij	xliij	ij. Pet.
c 19	19	xliiij	xix	xlv	
d 20 Fiche.	20	xlvi	xx	xlvij	
e 21 Thomas ap	21	xlviij	xxi	xlix	i. Joh.
f 22	22	l	xxij	li	
g 23	23	lij	xxiij	liij	
24 Fiche.	24	liiij	xxiiij	lv	
b 25 Christmas	25	Esai. ix	Luk. ij,	Esai. 7	Tit. iij
c 26 S. Stephen	26	lvi	Act. 6. 7.	lvij	Acte. vi.
d 27 Joha. euan.	27	lviij	Apoca. i	lix	Ap. xxij
e 28 Innocentes	28	Jer. xxx	Act. xxv	lx	i. Joh. v
f 29	29	Esa. lxj	xxvi	lxij	ij. Joh.
g 30	30	lxiij	xxvij	lxiiij	3. John.
31	30	lxv	xxviij	lxvi.	Jude.

An Act for the vnifor-mitie of common prayer, and administracion of the sa-cramentes.

WHere there hath been a verye godly order set furth, by auto-ritie of parlament, for commō prayer and administracion of the Sacramentes, to be vsed in the mo-ther tong within thys Churche of En-gland, agreable to the worde of God, & the primatiue Churche, verye comfor-table to al good people, desyring to lyue in christen conuersacion, and most pro-fitable to the state of thys Realme: vpon the whiche, the mercye, fauour, and bles-syng of almightie God, is in no wyse so readily and plenteously powred, as by common prayers, due vsyng of the Sa-cramentes, and often preachyng of the Gospell, with the deuocion of the hea-rers. And yet thys notwithstandyng, a great nūber of people, in dyuerse partes of thys Realme, folowyng theyr owne sensualitie, and liuing eyther withoute knowledge, or due feare of God, doo wilfully and damnably before almyghtye God, abstayne and refuse to come to

theyr Parishe churches and other places, where common prayer, administracion of the Sacramētes, and preaching of the woorde of God is vsed, vpon the Sundayes and other dayes, ordeyned to be holy dayes.

For reformacion hereof, be it enacted by the Kyng our souereygne lord, with thassent of the Lordes and commons in this present Parlament assembled, and by the autoritie of the same, that from, and after the feast of all sainctes next coming, al and euery person, and persons, inhabiting within thys Realme, or any other ỹ Kinges Maiesties dominions, shall diligently and faythfully, (hauing no lawefull or reasonable excuse to bee absent) endeuour them selues to resorte to theyr parysshe churche, or Chapell accustomed, or vpon reasonable let thereof, to some vsuall place, where common prayer and suche seruice of God shalbe vsed in suche time of let vpon euery sundaye, and other dayes, ordeyned and vsed to be kepte as holye dayes, and then, and there to abyde, orderly and soberly, duryng the time of the common prayer, preachynges, or other seruyce of God, there to be vsed & ministred, vpon payne of punishmēt by ỹ Censures of ỹ church.

And

And for the due execution hereof, the Kynges moste excellente Maiestie, the Lordes temporal, and al the Commons in this present Parlamente assembled, doth in Gods name, earnestly require & charge al tharchbishops, bishops, and other Ordenaries, that they shall endeuour themselues to the vttermost of their knowledges, that the due and true execution hereof maye be had throughoute their Dyocesses & charges, as they wyll aunswere before God, for suche euils & plages, wherwith almighty God maye iustly punish his people, for neglectyng this good and wholesome lawe.

And for their autoritie in this behalf, be it further likewyse enacted by the autoritie aforesayd, that all & synguler the same Archbyshops, Byshops, and all other their officers, exercisyng ecclesiastical iurisdyccion aswell in place exempt, as not exempt, within their Dyocesses, shall haue full power and autorytie by this act, to reformme, correct and punish by Censures of the churche, all and synguler persones which shall offend within any their iurisdiccions or Dyocesses, after the sayd feast of all Sayntes next comyng: agaynst this act and statute, any other lawe, statute, priuiledge, liber-

tie, or prouision heretofore made, had or suffered, to ỹ contrary notwithstandyng.

And because there hath arisen in the vse and exercise of the foresayd common seruice in ỹ churche heretofore set furth, dyuerse doubtes for the fashion and maner of the mynistracion of the same, rather by the curiositie of the ministers and mystakers, then of anye other wourthye cause: therfore as well for the more playn and manifest explanacion hereof, as for the more perfection of the sayde ordre of common seruice, in some places where it is necessarye to make the same prayer and fashion of seruice more earnest and sytte, to stirre christian people to the true honouring of almightie god: The kinges moste excellent Maiestie, with thassent of the Lordes & Commons in this present Parlamente assembled, and by the auctoritie of the same, hathe caused the forsayde ordre of common seruice, entituled, The booke of common prayer, to be faythfully and godlye perused, explaned, and made fullye perfecte: and by the forsayd auctoritie, hath annexed and ioyned it, so explaned and perfected to this present statute, adding also a fourme and maner of making and consecrating of Archbishops, Bishops, Priestes and

Deacons,

Deacons, to be of lyke force, auctoritie & value, as the same lyke foresaid booke entituled, The booke of common prayer, was before: and to be accepted, receiued, vsed and esteemed in lyke forte & maner, and with the same clauses of prouisions and exceptions, to all ententes, constructions & purposes, as by the Acte of Parlament made in the seconde yere of the kynges Maiesties reygne, was ordeyned, limited, expressed and appointed, for the vniformitie of seruice, and administration of the Sacramentes throughout y realme, vpon such seuerall paynes, as in the sayde Act of Parlament is expressed. And the sayd former Act to stand in full force and strength, to al ententes and constructions, and to be applyed, practised, and putte in vre, to, and for the establishyng of the Booke of Common prayer, nowe explaned, and herunto annexed: and also the sayde fourme of makyng of Archebyshops, Byshops, Priestes and Deacons, herevnto annexed, as it was for the former Booke. And by thauctoritie aforesayde, it is nowe further enacted, that if anye maner of persone or persones, enhabiting and beyng within thys Realme, or anye other the kynges Maiesties dominions, shall af-

ter the sayde feaste of al saintes, willing-
ly, and wittinglye, heare and be present
at anye other maner or fourme of com-
mon prayer of administracion of the sa-
cramentes, of makyng of Ministers in
the Churches, or of anye other rites con-
teyned in the booke annexed to this Act,
then is mencioned and set fo:th in the
sayde booke, or that is contrarye to the
fourme of sondry prouisyons and excep-
cions, conteyned in the fo:esayde fo:mer
statute, and shalbe therof conuycted, ac-
co:dyng to the lawes of thys realme, be-
fo:e the Justices of Assyse, Justices of
Oyer & Determiner, Justices of peace
in they: Sessions, or any of them, by the
verdict of twelue men, or by hys or their
owne confession, or otherwyse, shall fo:
the fyrst offence, suffer emprisonment,
fo: syxe monethes, withoute bayle or
mayngprycr: and fo: the seconde offence,
being lykewise conuycted, (as is aboue-
sayde,) emprisonmente fo: one whole
yere: and fo: the thyrde offence, in lyke
maner, emprisonment duryng hys, or
their liues. And fo: the mo:e knowledge
to be geuen herof, and better obseruaci-
on of thys lawe: Be it enacted by the au-
to:itie afo:esayde, that all and synguler
Curates, shal vpon one Sunday euerye

quarter

quarter of the yere, duryng one whole yere next folowing the forsayde feast of all sayntes next coming, reade thys present Acte in the Churche, at the tyme of the most assembly: and lykewyse once in euery yere folowyng, at the same tyme, declaryng vnto the people by the autorite of the scripture, how the mercye and goodnesse of God, hath in all ages been shewed to his people, in theyr necessities and extremities, by meanes of heartye and faythfull prayers made to almightye God, specially where people bee gathered together with one faythe and mynde, to offre vp theyr heartes by prayer, as the best sacrifices that christian men can yelde.

The ordre where morning and Euening prayer shalbe vsed and sayde.

The Morning and Euening prayer, shalbe vsed in such place of the Churche, Chapell, or Chauncell, & the Minister shall so turne hym, as the people may best heare. And if there bee any controuersie therein, the matter shalbe referred to the Ordenary, and he or hys deputie shall appoynt the place, & the Chauncels shall remayne, as they haue done in tymes past.

And here is to be noted, that the Minister at the time of the Cõmunion, and at all other tymes in his ministracõ, shal vse neither Albe, Vestment, nor Cope: but being Archebishop, or Bishop, he shal haue and weare a Rochet: & being a Priest or Deacon, he shall haue and weare a surplesse onely.

An ordre for Morning prayer daily throughout the yere.

At the beginning both of Morning prayer, and likewise of Euening prayer, the Minister shal reade with a loud voyce, some one of these sentences of the scriptures that folowe. And then he shall saye that, whiche is written after the sayd sentences,

AT what time soeuer a sinner doth repent hym of hys synne from the bottome of hys hearte: I will put all hys wickednesse oute of my remembraunce Ezechi xviii.

vengaunce sayth the Lorde.

Psal. li. I doe knowe myne owne wickednes and my synne is alway agaynst me.

Psal. li. Turne thy face away from our sinne (O Lorde) and blot out all our offences

Psal. li. A sorowful spirit, is a sacrifice to god despyse not (O Lorde) humble and contrite heartes.

Joel. ii. Rent your heartes, and not your garmentes, & turne to the Lorde your God because he is gentle & mercifull, he is patient and of much mercy, and such a one that is sory for your afflictions.

Dan. ix. To thee O lord God belongeth mercy & forgeuenes: for we haue gone away from thee, and haue not harkened to thy voyce, whereby we myght walke in thy lawes, whiche ỹ hast appoynted for vs.

Jere. ii. Correct vs, O lord, & yet in thy iudgement, not in thy furye, lest we should be consumed and brought to nothyng.

Mat. iii. Amende your liues, for the kyngdome of God is at hande.

Luk. xv I will goe to my father & saye to hym father, I haue sinned agaynst heauen, & agaynst thee, I am no more woorthy to be called thy sonne.

Ps. cxlii Entre not into iudgemente with thy seruauntes, O Lord, for no flesh is righteous in thy syghte.

I

If we saye that we haue no synne, we 1. Joh. 1.
deceiue our selues, & there is no trueth
in vs.

Dearely beloued brethren, the scripture moueth vs in sondrie places, to acknowledge & confesse our manifolde synnes and wickednesse, & that we shoulde not dissemble nor cloke them before the face of almightie God our heauenlye father, but confesse them with an humble, lowely, penitent, & obedient heart: to thend that we may obteyn forgeuenes of the same, by his infinite goodnes & mercy. And although we ought at all tymes, humblye to knowledge oure synnes before God: yet ought we moste chiefly so to doe, whē we assemble & mete together, to rendre thankes for the great benefites that we haue receiued at his hādes, to set forth his moste worthy prayse, to heare hys most holy worde, & to aske those thinges which be requisite and necessary, aswell for the body as the soule. Wherefore I pray & beseche you, as many as be here present, to accompanye me with a pure heart & humble voyce vnto the throne of the heauenly grace, saying after me.

A general confession, to be said of the whole congregacion after the Minister, kneling.

Almightie

ALmightie & most merciful father, we haue erred and strayed frō thy wayes, lyke lost shepe. We haue followed to much the deuyses & desyres of our owne heartes. We haue offended agaynst thy holy lawes. We haue left vndoone those thynges whiche we ought to haue done, and we haue doone those thynges whiche we ought not to haue done, and there is no healthe in vs: but thou, O Lord, haue mercy vpon vs miserable offendours. Spare thou them O god, whiche cōfesse their faultes. Restore thou them that bee penitent, accordyng to thy promyses declared vnto mankynde, in Christe Jesu our Lorde. And graunt O most mercifull father, for his sake, that we may hereafter lyue a godly, ryghteous, & sobre lyfe, to the glory of thy holy name. Amen.

The absolucion to be pronounced by the Minister alone.

ALmightye God, the father of oure lord Jesus Christ, which desyreth not the deathe of a synner, but rather that he maye turne from hys wyckednesse & lyue: & hath geuen power and commaundement to his ministers, to declare & pronounce to hys people beyng penitent, the absolucion & remission of theyr

theyr sinnes, he pardoneth and absol-
th all them whiche truely repent & vn-
ynedly beleue his holy gospell. Wher-
re we beseche him to graunte vs true
pentaūce & his holy spirite, that those
inges may please him which we do at
is present, and that the rest of our lyfe
rafter may be pure and holy: so that at
e last we may come to his eternal ioy,
rough Jesus Christ our Lorde.

The people shall aunswere. Amen.

¶ Then shall the Minister begynne the Lordes prayer with a loude voyce.

OUr father which art in hea-
uen, halowed bee thy name.
Thy kingdō come. Thy wil
be done in earth, as it is in
heauē. Geue vs this dai our
ylye bread. And forgeue vs our tres-
lles, as we forgeue thē that trespasse
aynst vs. And leade vs not into temp-
cion. But deliuer vs from euil. Amen.

¶ Then likewise he shal saye.

O Lord open thou our lippes.

¶ Aunswere.

nd our mouthe shall shewe forth thy
ayse.

¶ Priest.

God make spede to saue vs.

¶ Aunswere.

O Lorde

O Lozde make haste to helpe vs.

¶ Prieste.

Glozye be to the father, & to the sonn
and to the holy goste.

As it was in the begynning, is now
euer shalbe: wozld without ende. Amē

Prayse ye the Lozde.

¶ Then shall be sayd oz song, thys
Psalme folowyng.

O Come let vs syng vnto the lozd
lette vs heartelye reioyce in th
strength of our saluacyon.

Let vs come beefoze hys pre
sence with thankesgeuing: & shewe our
selfe glad in hym with Psalmes.

Foz the Lozde is a greate God: and a
great kyng aboue all Goddes.

In hys hand are all the cozners of th
earth: and the strengthe of the hylles
hys also.

The sea is hys, & he made it: and hys
handes prepared the drye lande.

O come, let vs wozship and fal down
and knele beforze the Lozde our maker

Foz he is the Lozde our God: & we a
the people of hys pasture, and the shee
of hys handes.

To daye if ye wyll heare hys voyce
harden not your heartes: as in the pro
uocacion, and as in the daye of temp
ta

on in the wyldernes.
when your fathers tempted me: pro-
ed me, and saw my wozkes.
Fourtie yeares long was I grieued
th thys generacion, & sayd: it is a peo-
e that doue erre in theyr heartes, foz
ey haue not knowen my wayes.
Unto whō I sware in my wzath: that
ey shoulde not entre into my rest.
Glozye be to the father, & to the sonne:
d to the holy ghost.
As it was in the beginnyng, is now, &
er shalbe: wozld without ende. Amen.

¶ Then shal folow certayn Psalmes in oz-
e, as they be appoynted in a Table, made foz
at purpose: except there be proper Psalmes
poynted foz that day. And at thende of eue-
Psalme throughout the yere, & lykewyse in
ende of (Benedictus, Benedicite, Magnifi-
, and Nunc dimittis) shalbe repeated.

Glozy be to the father, and to. &c.

¶ Then shalbe read two Lessons distyncly
th a loude voyce, that the people may heare.
he fyrst of the old Testament, the seconde of
e newe, like as they be appoynted by the ka-
der, excepte there be proper Lessons assyg-
d foz that day, the minister that readeth the
so, stādyng & turnyng him so as he may best
heard of al such as be present. And before

euery

euery Lesso, the Minister shall saye thus. T
fyrst, seconde, thyrd, or fourth Chapter of G
nesis, or Exodus. Mathewe, Marke, or oth
lyke, as is appoynted in the Kalender. And
the ende of euery Chapter, he shall saye.

Here endeth such a Chapter,
such a Booke.

And (to thende the people maye the bet
heare) in such places where they do syng, the
shal the Lessons be song in a playne tune, a
ter the maner of dystyncte readyng, and lyk
wyse the Epistle and Gospell.

After ỹ fyrst Lesson shal folow (Te deũ la
damus) in english daily throughout the whole yer

Te deũ Laudamus.

WE prayse thee, O GOD: w
knowledge thee to be the lor
All the earth doeth worshy
thee: the father euerlasting.

To thee all Aungels crye aloude: t
heauens and all the powers therein.

To thee Cherubin and Seraphi
continually doe crye.

Holy, holy, holy, Lorde god of Sabaot
Heauen and earth, are ful of the M
iestie of thy glory.

The glorious companye of the Ap
stles prayse thee.

The goodlye felowshyp of the Pr
phetes prayse thee.

The noble armie of Martyrs pray
thee.

Th

The holy churche throughoute all the
oꝛld, doeth knowledge thee.
The father of an infinite Maieſtie.
Thy honoꝛable, true, and onely ſonne.
Alſo the holy goſt the coumfoꝛter.
Thou art the king of gloꝛy, O Chꝛiſt.
Thou art the euerlaſtyng ſonne of the
ther.
When thou tokeſt vpon thee to deliuer
an: thou diddeſt not abhoꝛre the vyꝛ-
yns wombe.
When thou haddeſt ouercomed the
arpeneſſe of death: thou didſt open the
yngdome of heauen to all beleuers.
Thou ſitteſt on the right hand of god:
n the gloꝛy of the father.
We beleue that thou ſhalt come to be
ur iudge.
We therfoꝛe pꝛaye thee, helpe thy ſer-
auntes: whom thou haſt redemed with
hy pꝛetious bloud.
Make them to be numbꝛed with thy
ainctes, in gloꝛy euerlaſting.
O Loꝛde ſaue thy people, and bleſſe
hyne heritage.
Gouerne them and lyfte them vp foꝛ
uer.
Daye by daye we magnifie thee.
And we woꝛſhyp thy name euer, woꝛld
without ende.

Vouchsafe, O Lorde, to keepe vs thys day without synne.

O Lorde haue mercye vpon vs: haue mercy vpon vs.

O Lorde, let thy mercye lyghten vpon vs: as our trust is in thee.

O Lord, in thee haue I trusted: let me neuer be confounded.

Of this canticle. (Benedicite omnia opera.

Benedicite,

O All ye workes of the lorde, blesse ye the lorde: praise him and magnifie him for euer.

O ye Aungels of the lorde, blesse ye the lorde: praise ye him and magnifye hym for euer.

O ye heauens, blesse ye the lorde: praise hym and magnifie hym for euer.

O ye waters that be aboue the firmament, blesse ye the Lorde: praise hym and magnifie him for euer.

O all ye powers of the Lorde, blesse ye the lorde: praise him and magnifie him for euer.

O ye Sunne and Moone, blesse ye the lorde: praise him and magnifie him for euer.

O ye starres of heauen, blesse ye the lorde: praise hym and magnifye hym for euer.

O ye showres and dewe, blesse ye the

lorde:

Lozd:pzayse hym and magnifie hym foz
uer.

O ye windes of god, bleſſe ye the lozd:
pzayse hym and magnifie hym foz euer.

O ye fyze and heate, bleſſe ye the lozd:
pzayse hym and magnyfye him foz euer.

O ye winter and ſummer, bleſſe ye the
Lozd:pzayse hym and magnifie him foz
uer.

O ye dewes and frostes, bleſſe ye the
Lozde: pzayse hym and magnifye him
oz euer.

O ye froſte and colde, bleſſe ye the
ozde:pzayse hym and magnifie hym foz
uer.

O ye Iſe and Snowe, bleſſe ye the
Lozde:pzayse him and magnifie him foz
uer.

O ye nyghtes and dayes, bleſſe ye the
Lozd:pzayse him and magnifye hym foz
uer.

O ye light and darkeneſſe, bleſſe ye the
Lozd:pzayse hym and magnifye him foz
uer.

O ye lightninges and cloudes, bleſſe
ye the lozd:pzaiſe him and magnifie him
foz euer.

O let the earth bleſſe the Lozd:yea let
it pzayſe hym, and magnifye hym foz e-
uer.

O ye Mountaines and hilles, bleſſe ye the Lozd: prayſe hym and magnifie hym foz euer.

O al ye grene thynges vpon the earth, bleſſe ye the lozd: prayſe him and magnifye hym foz euer.

O ye welles, bleſſe ye the lozde: prayſe hym and magnifie hym foz euer.

O ye Seas and floudes bleſſe ye the Lozde: prayſe hym and magnifie him foz euer.

O ye whales, and all that moue in the waters, bleſſe ye the lozd: prayſe him and magnifie him foz euer.

O al ye foules of the ayze, bleſſe ye the lozd: prayſe him and magnifie him foz euer.

O all ye beaſtes and cattell, bleſſe ye the lozd: prayſe hym and magnifye hym foz euer.

O ye chyldzen of men, bleſſe ye the lozde: prayſe hym and magnifie hym foz euer.

O let Iſrael bleſſe the Lozde: prayſe hym and magnifie hym foz euer.

O ye Prieſtes of the lozd, bleſſe ye the Lozd: prayſe hym and magnifie him foz euer.

O ye ſeruauntes of the Lozde, bleſſe ye the Lozd: prayſe hym and magnifye

him

hym foz euer.

O ye spirites and soules of the rygh-teous, blesse ye the Lozd: pzayse hym and magnifie him foz euer.

O ye holy and humble men of heaꝛte, blesse ye the Lozd: pzayse him and mag-nifye hym foz euer.

O Ananias, Azarias, and Misaell, blesse ye the Lozd: pzayse hym and mag-nifye hym foz euer.

Glozy be to the father, and to. ꝛc.

As it was in the beginning, is. ꝛc.

And after the second lesson, shalde vsed and sayd: Benedictus, in Englishe as folowyth.

Benedictus.

BLessed be the Lozde god of Israel: foz he hath vysited and re-demed hys people.

And hath rayssed vp a myghty saluacyon foz vs: in the house of hys seruaunt Dauid.

As he spake by the mouth of hys holye Pzophetes: whyche hath been sence the wozlde began.

That we shoulde bee saued from oure enemies: and from the handes of al that hate vs.

To perfourme the mercy pzomysed to oure fozefathers: and to remember hys holy couenaunt.

To performe the othe which he sware to our forefather Abraham: that he would geue vs.

That we beeing deliuered out of the handes of our enemies: might serue him without feare.

In holynes and ryghteousnes before hym: all the dayes of our lyfe.

And thou child shalt be called the Prophet of the highest: for thou shalt goe before the face of the Lord, to prepare hys wayes.

To geue knowledge of saluacion vnto hys people: for the remyssyon of their synnes,

Through the tender mercy of our god: whereby the daye spring, from an hygh hath visited vs.

To geue light to them that sit in darkenes, and in the shadowe of death: and to guyde our fete into the way of peace.

Glory be to the father and to. &c.

As it was in the beginning, is. &c.

Dominus vobiscum.

Jubilate deo. Psal. c.

BE ioyefull in the Lorde (all ye landes:) serue the Lorde wyth gladnes, and come before hys presence with a song.

Be ye sure that the lord he is god, it is he that hath made vs, and not we ourselues,

elues, we are hys people, and the shepe
f hys pasture.

O goe your way into hys gates with
hankesgeuyng, & into hys courtes with
prayse: be thankefull vnto hym, & speake
ood of his name.

For the Lord is gracious, hys mercye
s euerlasting: and hys trueth endureth
rom generation, to generation.

Glorye be to the father, and to the. &c.
As it was in the beginning. &c. Amen.

Then shalbe sayd the Crede, by the Minister and the people, standyng.

I Beleue in GOD the father almyghtye, maker of heauen and earth. And in Jesus Christ hys onely sonne our Lorde, whiche was conceiued by the holy ghoste, borne of the virgyn Mary. Suffered vnder Ponce Pilate, was crucifyed, dead and buryed, he descended into hell. The thyrd daye he rose agayn from the dead. He ascended into heauen, and sytteth on the ryghte hande of God the father almightye. From thence shall he come to iudge the quicke and the dead. I beleue in the holye ghoste. The holy Catholyke Churche. The Communion of Sayntes, the forgeuenesse of synnes,

The resurrection of the body. And the lyfe euerlastyng. Amen.

And after that, these prayers folowyng, aswell at Euenyng prayer, as at Morning prayer, all deuoutly kneelyng. The Minister first pronouncing with a loude voyce,

The Lorde be with you.

¶ Aunswere.

And with thy spirite.

The Minister.

¶ Let vs praye.

Lord haue mercy vpon vs.
Christ haue mercy vpon vs.
Lorde haue mercy vpon vs.

Then the Minister, Clerkes and people, shal say the lordes prayer in Englishe, with a loude voyce.

¶ Our father which art, &c.

Then the Minister standyng vp, shall saye.

O lord, shewe thy mercy vpon vs.

¶ Aunswere.

And graunt vs thy saluacyon.

Priest.

O lorde saue the kyng.

Aunswere.

And mercifully heare vs, when we call vpon thee.

Priest.

Indue thy ministers with righteousnes.

Aunswere.

And make thy chosen people ioyfull.

Priest.

Priest

O Lord saue thy people.

Aunswere.

And blesse thyne enheritaunce.

Priest.

Geue peace in our tyme, O Lorde.

Aunswere.

Because there is none other ỳ fyghteth for vs, but only thou O god.

Priest.

O god, make cleane our heartes within vs.

Aunswere.

And take not thyne holy spirite frō vs.

¶ Then shal folowe three Collectes. The first of the daye, whyche shalbe the same that is appointed at the Communion. The seconde for peace. The third for grace to lyue wel. And the two last Collectes shal neuer alter, but dayly be sayde at Morning prayer, throughoute all the yeare as foloweth.

¶ The second Collect for Peace.

O God, whiche arte aucthoure of peace and loner of concorde, in knowledge of whom standeth our eternall lyfe, whose seruyce is perfect fredom; defend vs thy humble seruauntes, in all assaultes of oure enemyes, that we surely trustyng in thy defence, may not feare the power of anye aduersaryes: through the might of Jesu Christ our Lord. Amen.

The

The thyrd Collect for grace.

O Lord oure heauenly father, almightie and euerlastyng god which hast safely broughte vs to ỹ beginning of thys day: defende vs in thesame with thy myghtye power, and graunte that this day we fall into no synne, neyther runne into any kind of daunger: but that al our doinges may be ordered by thy gouernaunce, to doe alwayes that is righteous in thy sight: through Iesus Christ oure Lorde. Amen.

(.:.) (.:.)
(.:.)

An order for Euening prayer throughout the yeare.

The Priest shall saye.

Our father which art. &c.

Then lykewyse he shall saye.

O Lorde open thou our lyppes.

Aunswere.

And our mouth shall shewe forth thy prayse.

Priest.

O god make spede to saue vs,

Aunswere.

Lorde make hast to helpe vs.

Priest.

Glorye be to the father, & to the sonne: and to the holy goste.

As it was in the begynning, is nowe, euer shalbe: world without ende. Amē.

Prayse ye the Lorde.

Then Psalmes in order as they be appoynted in ỹ Table for Psalmes, except there be proper Psalmes appointed for that day. Then a Lesō of the old Testament as is appointed likewise in ỹ Kalender, except there bee proper Lessons appointed for that day. After that, Magnificat, in Englishe as followeth.

My

Magnificat.

MY soule dooeth magnifie the Lord: & my spirite hath reioised in god my sauiour.

For he hath regarded ỹ lowlynes of hys handmayden.

For behold from henceforth, all generacions shall call me blessed.

For he that is mightie, hath magnified me: and holy is hys name.

And hys mercye is on them that feare hym: throughout all generacions.

He hath shewed strength with hys arme: he hath scattered the proud, in the ymaginacion of their heartes.

He hath put downe the mightie from their seate: and hath exalted the humble and meke.

He hath filled the hungrye with good thynges: & the riche he hath sent emptye away.

He remembring his mercy, hath holpe hys seruaunte Israel: as he promysed to our forefathers, Abraham and his seede for euer.

Glory bee to the father, & to the sonne: and to the holy goost.

As it was in the beginning, is nowe, and euer shalbe: world without ende. Amen.

Or els thys Psalme.

Dsyng

SYng vnto the lord a new song: Cantate domino. pſ. xcviii.
for he hath done meruelous thynges.

With his own right hand, and with his holy arme: hath he gotten hym ſelfe the victorye.

The lorde declared his ſaluacion: hys righteouſnes hath he openly ſhewed in the ſyght of the heathen.

He hath remembred hys mercye and trueth towarde the houſe of Iſrael: & all the endes of the worlde haue ſeen the ſaluacyon of our god.

Shewe youre ſelues ioyefull vnto the lord al ye landes: ſyng, reioyce, and geue thankes.

Prayſe the lorde vpon the harpe: ſyng vnto the harpe with a Pſalme of thankeſgeuing.

With trompettes alſo & ſhawmes: Shewe your ſelues ioyefull beefore the Lord the Kyng.

Let the ſea make a noyſe, and all that therein is: the rounde worlde, and they that dwell therein.

Let the floudes clappe their handes, & let the hilles be ioyfull together beefore the lorde: for he is come to iudge the earth.

With righteouſnes ſhall he iudge the worlde: and the people with equitie.

Glory

Glory be to the father, and to the.&c.
As it was in the beginning.&c.Amen

Then a Lesson of the newe Testamente. And after that (Nunc dimittis) in Englishe as followeth.

LOrde, nowe lettest thou thy seruaunt depart in peace: accordyng to thy worde.

For myne eyes haue seen: thy saluacion.

Which thou hast prepared, before the face of all people.

To be a light to lyghten the Gentiles: and to be the glory of thy people Israell.

Glory be to the father, and to the.&c.
As it was in the beginning.&c. Amen.

Other thys Psalme.

Deus misereatur. psal. lxvii

GOd bee mercyfull vnto vs, and blesse vs: and shewe vs the light of hys countenaunce, and be mercyfull vnto vs.

That thy way may be knowē vpō earth: thy sauyng health among all nacyons.

Let the people prayse thee O god: yea let all the people prayse thee.

O let the nacions reioyce & be glad: for thou shalte iudge the folke righteously, and gouerne the nacions vpon earth.

Let

Let the people praise thee O god: lette
l the people prayse thee.
Then shall the earth bryng forth her
crease: and god, euen oure owne God
all geue vs hys blessyng.
God shall blesse vs: and al the endes of
e world shall feare hym.
Glory be to the father, and to. &c.
As it was in the beginning, is. &c.

Then shall folowe the Crede, with other prayers as is before appoynted at Morning prayer after Benedictus. And with thre Collectes: Fyrst of the daye, the seconde of peace: thyrd for ayde agaynst al perilles, as hereafter foloweth. Whyche two last Collectes shalbe dayly sayed at Euening prayer, without alteracyon.

The seconde Collect at Euening prayer.

O God, from whō al holy desires, al good counsayles, and al iuste workes doe prorede: geue vnto thy seruaūtes that peace, which he world cannot geue: that bothe oure eartes may be set to obey thy commaū-emētes, and also that by thee, we being efended from the feare of our enemies, nay passe our tyme in rest & quietnesse, hrough the merytes of Jesus Christe ur Sauiour. Amen.

The thyrd Collect for ayde agaynste al perilles.

Lyghten

LIghten oure darkenesse we beseche thee, O Lorde, and by thy great mercy defend vs from all perilles and daungers of thys night, for the loue of thy only sonne oure Sauiour Iesus Christ. Amen.

¶ In the feastes of Christmas, the Epiphanie, Sainct Mathie, Easter, Thassencyon, Pentecosse, saincte Iohn Baptiste. Saincte Iames, Sainct Bartholomewe, sayncte Mathew, sainct Symon and Jude, sainct Andrewe, and Trinitie Sundaye, shalbe song or sayed immediatly after Benedictus, thys confessyon of our Christen fayth,

Quicunque vult

WHosoeuer wylt be saued: before all thinges it is necessarye that he holde the catholyke fayth.

Which fayth except euery one doe keepe holy and vndefyled: wythoute doubt he shall perishe euerlastyngly.

And the catholike faith is this: that we worshyp one god in Trinitie, and Trinitie in vnitie.

Neyther confoundyng the persons: nor deuydyng the substaunce.

For there is one person of the father, another of the sonne: and another of the holy goste.

But the Godhead of the father, of the sonne, and of the holy goste is all one: the glory equall, the maiestie coeternall.

Such

Such as the father is, such is the sone: and such is the holy goste.

The father vncreate, the sonne vncreate: and the holy goste vncreate.

The father incōprehensible, the sonne incomprehensible: and the holye ghoste incomprehensible.

The father eternal, the sonne eternal: and the holy goste eternall.

And yet they are not three eternalles: but one eternall.

As also there bee not three incomprehensibles, nor three vncreated: but one vncreated, and one incomprehensible.

So lykewyse the father is almyghty, the sonne almyghty: and the holy ghoste almyghtye.

And yet they are not three almightyes: but one almyghtye.

So the father is GOD, the sonne is God: and the holy ghost is God.

And yet are they not three Goddes: but one God.

So lykewyse the father is Lorde, the soune Lorde: and the holy ghost Lord.

And yet not three lordes: but one lord.

For lyke as we bee compelled by the christian veritie: to acknowledge euerye person by hymselfe, to be God and lorde.

So are we forbydden by the catholyke

religyon: to saye there be three Goddes or three Lordes.

The father is made of none: neyther created nor begotten.

The sonne is of the father alone: not made, nor created, but begotten.

The holy ghost is of the father and of the sonne: neither made, nor created, nor begotten, but procedyng.

So there is one father, not three fathers, one sonne, not three sonnes: one holy ghost, not three holy ghostes.

And in thys Trinitie, none is afore or after other: none is greater nor lesse then another.

But the whole three persons: bee coeternall together, and coequall.

So that in al thynges as is aforesayd: the vnitie in Trinitie, and the Trinitie in vnitie, is to be worshypped.

He therefore that wilbe saued: must thus thynke of the Trinitie.

Furthermore, it is necessary to euerlastyng saluacyon: that he also beleue ryghtly, in the incarnacion of our Lorde Jesu Christ.

For the ryght fayth is, that we beleue and confesse: that our Lord Jesus Christ the sonne of God, is God and man.

God of the substance of hys father, be-

gotten

gotten beefoze the wozldes: and man of the ſubſtaunce of hys mother, bozne in the wozlde.

Perfecte God, and perfecte man: of a reaſonable ſoule, and humayn fleſh ſubſyſting.

Equall to the father as touchyng hys Godhead: and inferiour to the father, touchyng hys manhode.

Who although he be God and man: yet he is not two, but one Chryſte.

One, not by conuerſion of the Godhead into fleſhe: but by takynge of the manhode into God.

One altogether, not by confuſion of ſubſtaunce: but by vnitie of perſone.

Foz as the reaſonable ſoule and fleſhe is one man: ſo GOD and man is one Chryſte.

Who ſuffered foz our ſaluacion: deſcẽded into hell, roſe agayne the thyzd daye from the dead.

He aſcẽded into heauen, he ſytteth on the right hand of the father, god almighty: from whence he ſhall come to iudge the quicke and the dead.

At whoſe comming, all men ſhall ryſe agayn with theyz bodies: and ſhall geue accoumpt foz theyz owne woozkes.

And they that haue done good, ſhal go

into lyke euerlasting: and they that haue done euil, into euerlasting fyre.

Thys is the Catholike fayth: whiche except a man beleue faythfullye, he cannot be saued.

Glorye be to the father, & to the sonne: and to the holy goste.

As it was in the begynning, is nowe, and euer shall be: worlde without ende. Amen.

¶ Thus endeth the ordre of Mornyng and Euenyng prayer, throughe the whole yere.

(.*.)

Here foloweth the Letani to be vsed vpō Sundaies, Wednesdayes, and Frydayes, & at other tymes when it shalbe commaunded by the Ordenary

O God ỹ father of heaue: haue mercye vpon vs myserable synners.

O God the father of heauen, haue mercye vpon vs miserable synners.

O God the sōne, redemer of ỹ worlde: haue mercy vpon vs miserable sinners.

O God the sōne, redemer of the worlde: haue mercy vpon vs miserable synners:

O God the holy ghost, procedīng frō the father and the sonne: haue mercye vpon vs miserable synners.

O God the holy ghoste, procedīng from the father & the sonne: haue mercye vpon vs myserable synners.

O holy, blessed, & glorious Trinitie, thre persones & one God: haue mercy vpon vs miserable synners.

O holy, blessed, and glorious Trinitie, three persones, and one God: haue mercy vpon vs miserable synners,

Remembre not lord our offences, nor the offences of our forefathers, neyther take thou vengeaunce of oure synnes:

ſpare vs good Lorde, ſpare thy people, whom thou haſt redemed with thy moſt precious bloud, and be not angrye with vs forᵉuer.

Spare vs good Lorde.

From al euil and myſchiefe, frō ſinne, from the craftes and aſſaultes of the deuill, from thy wrathe, and from euerlaſtyng damnacion.

Good Lorde delyuer vs,

From al blindnes of heart, frō pryde, vayne glory and hipocriſie, from enuye, hatred and malyce, and all vncharitablenes,

Good lorde delyuer vs,

From fornicacion and al other deadly ſynne, and from all the deceiptes of the world, the fleſh and the Deuill.

Good Lorde delyuer vs,

From lightninges and tempeſtes, frō plage, peſtilēce & famyne, from battayle and murther, and from ſodayne deathe.

Good lorde delyuer vs,

From al ſedicion & priuie conſpiracie, frō the tyranny of the Biſhop of Rome, and all hys deteſtable enormities, from al falſe doctrine and hereſye, from hardnes of heart, and contempt of thy worde and commaundement.

Good lorde delyuer vs.

By

By the mysterye of thy holy incarnacion, by thy holy Natiuitie and Circumcision, by thy Baptysme, fastyng, and temptacion.

Good Lord deliuer vs.

By thyne agony, & bloudy sweate, by thy crosse & passiō, by thy precious death and buriall, by thy glorious resurrectiō and ascencion, and by the comyng of the holy ghost.

Good lorde deliuer vs,

In all tyme of our tribulacion, in all tyme of our welth, in the houre of death, and in the day of iudgement.

Good Lorde deliuer vs,

We sinners doe beseche thee to heare vs (O lord God) and that it maye please thee to rule and gouerne thy holy church vniuersally, in the ryght waye.

We beseche thee to heare vs good lord,

That it maye please thee to kepe Edwarde the sirth thy seruaunte, our kyng and gouernour.

We beseche thee to heare vs good lord,

That it maye please thee to rule hys heart in thy faith, feare and loue, that he maye alwayes haue affyaunce in thee, & euer seke thy honour and glorye.

We beseche thee to heare vs good lord.

That it may please thee to be his defē-

dour and keper, geuyng him the victory
ouer all hys enemies.

We beseche thee to heare vs good lord,

That it may please thee to illuminate
all Bishops, Pastours, & Ministers of
the churche, with true knowledge & vn-
derstanding of thy word: & that both by
theyr preachyng and liuyng, they may
set it furth and shew it accordyngly.

We beseche thee to heare vs good lord,

That it maye please thee to endue the
Lordes of the counsail, and al the nobili-
tie, with grace, wisedome, and vnder-
standyng.

We beseche thee to heare vs good lord,

That it may please thee to bless and
keepe the Magystrates, geuyng them
grace to execute iustice, and to mayntain
trueth.

We beseche thee to heare vs good lord,

That it may please thee to bless and
kepe all thy people.

We beseche thee to heare vs good lord,

That it may please thee to geue to all
nations, vnitie peace and concorde.

We beseche thee to heare vs good lord.

That it may please thee to geue vs an
hearte to loue and dreade thee, and dily-
gentlye to lyue after thy commaunde-
mentes.

We

We beseche thee to heare vs good lord.

That it may please thee to geue al thy people encrease of grace, to heare meke-ly thy word, and to receiue it with pure affection, and to bring foorth the fruites of the spirite.

We beseche thee to heare vs good lord.

That it may please thee to bring into the way of trueth, all such as haue erred and are deceiued.

We beseche thee to heare vs good lord.

That it may please thee to strengthē such as doe stand, & to comfort and helpe the weake hearted, and to rayse them vp that fall, and finally to beate down Sathan vnder our fete.

We beseche thee to heare vs good lord,

That it maye please thee to succoure, helpe and comforte, all that bee in daunger, necessitie, and tribulacion.

We beseche thee to heare vs good lord,

That it may please thee to preserue al that trauayle by lande or by water, all women labouring of child, all sycke persons & young children, and to shewe thy pietie vpon all prisoners and captiues.

We beseche thee to heare vs good Lord,

That it may please thee to defend and prouyde for the fatherlesse children and widdowes, and all that bee desolate and

oppressed

oppʒessed.

We beseeche thee to heare vs good Lord.

That it may please thee to haue mer-
cy vpon all men.

We beseeche thee to heare vs good lord.

That it maye please thee to forgeue
our enemies, persecutours, and slaũde-
rers, and to turne theyr heartes.

We beseeche thee to heare vs good lord.

That it may please thee to geue and
preserue to our vse, the kyndelye fruites
of the earth, so as in due tyme we maye
enioye them.

We beseeche thee to heare vs good lord.

That it maye please thee to geue vs
true repentaunce, to forgeue vs all ours
synnes, negligences and ignoraunces,
and to endue vs with the grace of thy
holy spirite, to amende our lyues accor-
dyng to thy holy woord.

We beseeche thee to heare vs good lord.

Sonne of GOD, we beseeche thee to
heare vs.

Sonne of god, we beseeche thee to heare vs.

O lambe of God that takest away the
synnes of the world:

Graunt vs thy peace:

O lambe of God that takest away the
synnes of the worlde:

Haue mercy vpon vs:

O Christ heare vs.

O Christ

O Chriſt heare vs
ord haue mercy vpon vs.
Lord haue mercy vpon vs,
hriſt haue mercy vpon vs.
Chriſt haue mercy vpon vs,
ord haue mercy vpon vs.
Lord haue mercy vpon vs,
Our father which art in heauen.&c.
And leade vs not into temtacion.
ut deliuer vs from euill.
The verſicle.
O lord deale not w̄ vs after our ſynnes.
The aunſwere.
either reward vs after our iniquities.

Let vs pray.

O God merciſull father, that deſ-
pyſeſt not the ſyghyng of a con-
trite hart, nor the deſyre of ſuch
as be ſorowfull: mercifullye al-
ſo our prayers ẏ we make beefore thee
in all our troubles and aduerſities whē-
euer they oppreſſe vs. And graciouſlye
heare vs, that thoſe euilles which ẏ craft
and ſubtiltie of the deuyll or man wooꝛ-
keth agaynſt vs be brought to naughte,
and by the prouydence of thy good-
neſſe, they maye bee diſperſed, that
we thy ſeruauntes beeynge hurte by
no perſecucions, maye euermoꝛe geue
thankes

thankes vnto thee in thy holy Churche, through Jesu Christ our Lorde.

℣ O Lorde arise, helpe vs and deliuer vs, for thy names sake,

℟ O god we haue heard with our eares, and our fathers haue declared vnto vs, the noble workes that thou dyddest in their dayes, & in the old tyme before thē.

℣ O Lorde arise, helpe vs, and deliuer vs, for thyne honor,

℟ Glorye be to the father, & to the sonne, and to the holy ghost: as it was in the beginnyng, is now, and euer shalbe, world without ende, Amen.

℣ Frō our enemies defend vs O Christ.

℟ Graciously loke vpon our afflictions.

℣ Pitifully behold the sorowes of our hearte.

℟ Mercifully forgeue the sinnes of thy people.

℣ Fauourably with mercye heare our prayers.

℟ O sonne of Dauid, haue mercy vpon vs.

℣ Both now and euer vouchsafe to heare vs, O Christ.

℟ Graciously heare vs, O Christ: Graciously heare vs, O Lord Christ.

℣ The verficle.

℟ O lord let thy mercy be shewed vpō vs.

℣ The Aunswere.

℟ As we doe put our trust in thee.

℣ Let vs praye

we

WE humbly beseche thee, O father, mercifullye to looke vpon our infyrmities, & for the glory of thy names sake, turne frō vs all those euils ẏ we most righteously haue deserued: & graunt that in all oure troubles we maye put our whole trust & confidence in thy mercye, and euermore serue thee in holynes and pnrenes of liuyng, to thy honour and glorye: through our onelye mediatour and aduocate Iesus Christ our Lorde. Amen.

For rayn if the time require.

O God heauenlye father, whiche by thy sonne Iesu Chryste hast promysed to all them that seeke thy kyngdome & the ryghteousnes therof, al thynges necessary to their bodily sustenaunce: sende vs we beseche thee in thys oure necessitie, suche moderate rain and showres, ẏ we may receue the fruites of the earth to our coumfort, and to thy honor: through Iesus Christ our Lord. Amen.

For fayre weather.

O Lord god, which for the sinne of mā didst once drown al ẏ world except eyght persons, and afterwarde of thy great mercy dydst

promyse

promyse neuer to destroy it so again: we humblye beseche thee, that although we for our iniquities haue worthelye deser-ued thys plage of rayn & waters, yet vpō our true repentaunce, thou wilt send vs such weather, wherby we may receiue y fruites of the earthe in due season, and learne both by thy punishment to amēd our lyues, and for thy clemencye to geue thee prayse and glorye: through Jesus Christ our Lord. Amen.

¶ In the time of dearth and famine.

O God heaueliy father, whose gift it is that the rayn doeth fall, the earth is fruitefull, beastes increase, and fyshes doe multiply: beholde we beseche thee, thafflictions of thy people, and graunt that the scarcitie & dearth (which we doe now most iustly suffre for oure iniquitie) maye through thy goodnes be mercifullye turned into cheapnes and plētie, for the loue of Jesu Christ our lord: to whom with thee and the holy ghost. &c.

¶ Or thus,

O God merciful father, which in the tyme of Helizeus the Prophete, dydst sodaynlye turne in Samaria, great scarcitie and dearth into plentie and cheapenes, and

extreme

extreme famyne into abundance of spy-
tuall: haue pitie vpon vs, that nowe bee
punyshed for oure synnes with lyke ad-
uersitie, encrease the fruites of the earth
by thy heauenly benediction: And graūt
that we receiuyng thy bountifull libera-
litie, maye vse the same to thy glory, our
comfort, and relefe of oure nedy neigh-
bours: through Jesu Christe our Lorde.
Amen.

¶ In the time of warre.

O Almyghty God, king of al kinges,
and gouernoure of all thynges,
whose power no creature is hable to re-
syste, to whome it belongeth, iustlye to
punyshe synners, and to bee mercifull to
them that truely repente: saue and deli-
uer vs (we humbly beseche thee) from ỹ
handes of oure enemyes: abate theyr
pryde, asswage theyr malyce, and con-
founde theyr deuyces, that we bryng ar-
med with thy defence, may be preserued
euermore from al perils to glorifye thee,
which art the onely geuer of all victory:
through the merites of thy onelye sonne
Jesu Christ our Lorde.

¶ In the tyme of any common
plage, or sykenes.

D al-

OAlmyghtye God, whiche in thy wrath in the tyme of kyng Dauid, dydst slea with the plague of pestilence. lx. and. x. thousand, and yet remembryng thy mercye dydst saue the rest: haue pitie vpon vs myserable synners, that now are vysited with great sycknes and mortalitie: that lyke as thou dydst then commaund thy Aungell to cease from punishyng, so it may nowe please thee to withdrawe from vs thys plague and grieuous sycknesse: through Jesus Christe our Lorde.

¶ And the Letany shall euer ende with thys Collect folowyng.

OAlmyghtye God, which hast geuen vs grace at thys tyme with one accord to make our common supplycacions vnto thee, and dooest promyse, that when two or three bee gathered in thy name, thou wilt graunt theyr requestes: fulfill nowe O Lorde, the desyres and peticions of thy seruauntes, as may be moste expediente for them, graũting vs in this worlde knowledge of thy trueth, and in the worlde to come, lyfe euerlastyng. Amen.

(.*.)

The Collectes, Epistles and gospels, to be vsed at the celebracion of the lordes supper and holy Communion, throughe the yeare.

¶ The first Sundaye of Aduente.

The Collect.

Almightie god, geue vs grace that we maye caste awaye the woorkes of darkenes, and put vpō vs the armour of lyght, now in the tyme of thys moztall lyfe (in the whiche thy sonne Jesus Christ came to visite vs in great humilitie) that in the laste daye, when he shall come agayne in his glozious maiestie to iudge both the quicke & the dead, we may ryse to the lyfe immoztall throughe hym: who lyueth and reygneth with thee and the holy goste, now and euer. Amen.

¶ The Epistle.

Owe nothyng to any manne but thys, that ye loue one another. Foz he ỳ loueth another, fulfylleth the law. Foz these commaūdementes: Thou shalt not commit adulterye: Thou shalte not kyll: Thou shalte not steale: Thou shalte beare no false Ro. xiii.

witnes: Thou shalt not lust, and so forth (If there be any other cõmaundement) it is all comprehended in thys saying: namely, loue thy neighbour as thy selfe. Loue hurteth not hys neyghbour: therefore is loue ỹ fulfilling of the law. Thys also, we knowe the season how that it is tyme that we should now awake oute of slepe, for nowe is oure saluacion nerer, then when we beleued. The nyghte is passed, the day is come nye: let vs therefore caste away the dedes of darkenesse, and let vs put on the armoure of lyght. Let vs walke honestly, as it were in the day lyghte: not in eating and drynkyng, neyther in chaumbouring and wantonnes, neither in strife and enuying, but put ye on the Lorde Jesus Christe, and make not prouision for the flesshe, to fulfyll the lustes of it.

¶ The Gospel.

Mat. xxi. AND when they drew nigh to Jerusalẽ, and were come to Bethphage vnto Mount Oliuete, then sent Jesus two of his Disciples, saying vnto them: goe into the towne that lyeth ouer agaynste you, and anone you shall fynde an Asse bounde, and a Colte with her: loose them and bryng them vnto

vnto me. And if any man saye oughte vnto you: saye ye the Lorde hath neede of them, and streyghte waye he wyll let them goe. Al this was done that it might bee fulfylled which was spoken by the Prophete, saying: Tell ye the daughter of Syon: beholde, thy King cometh vnto thee, meeke, syttynge vpon an Asse and a Coalte, the foale of the Asse vsed to the yoke. The disciples went and dyd as Jesus commaunded them, and brought the Asse and the Colte, and put on them theyr clothes, and set hym theron. And manye of the people spredde theyr garmentes in the waye. Other cutte downe braunches from the trees, and strawed them in the waye. Moreouer, the people that went beefore, and they that came after, cryed saying: Hosanna to the sonne of Dauid: Blessed is he that cometh in the name of the Lord: Hosanna in the hyghest. And when he was come to Jerusalem, al the citie was moued, saying: who is thys? And the people sayde: thys is Jesus the Prophet of Nazareth, a Citie of Galile. And Jesus wente into the Temple of God, and cast out all them that solde and boughte in the Temple, and ouerthrewe the tables of the moneye chaungers, and the

seates of them that solde doues, & sayde vnto them. It is wrytte: My house shalbe called the house of prayer, but ye haue made it a denne of theues.

¶ The second Sunday.

The Collect.

BLessed Lord, whiche hast caused all holy scriptures, to be wrytte for our learning: graūt vs that we may in suche wyse heare them, reade, marke, learne, and inwardly digest them, that by patience and comfort of thy holy woord, we may embrace, & euer hold fast the blessed hope of euerlasting life, which thou hast geuen vs in our sauiour Iesus Christe.

The Epistle.

Ro. xv. WHatsoeuer thynges are wrytte afore time, they are written for our learnyng, that we through patience & comfort of the scriptures, myght haue hope. The God of patience and consolation, graunt you to be lyke mynded one towardes another, after the ensaumple of Christ Iesu: that ye all agreeing together, may with one mouthe prayse God the father of oure Lord Iesu Christ: wherefore receyue ye one another, as Christe receyued vs to the prayse of God. And thys I saye: that Iesus Christ was a minister of the cyr-

cumcision

cumcision for the trueth of God, to confyrme the promyses made vnto the fathers: and that the gētiles might prayse God for hys mercy, as it is written: For thys cause I will prayse thee among the Gentiles, and syng vnto thy name. And agayne he sayeth: reioyce ye Gentiles with hys people. And agayne, prayse the Lord al ye Gentiles, & laude hym all ye nacions together. And agayne Esaye sayth: there shalbe the roote of Jesse, and he that shall ryse to reygne ouer the Gētiles, in him shall the Gētiles trust. The God of hope, fyll you with all ioye and peace in beleuing, that ye may bee ryche in hope, through the power of the holye ghost.

The Gospell.

THere shalbe sygnes in the sunne & in the Moone, & in the starres: and in the earth the people shall be at theyr wittes ende, through despayre. The Sea and the water shall roare, & mens heartes shall fayle thē for feare, & for lookyng after those thynges whiche shall come on the earth. For the powers of heauen shall moue. And then shall they see the sonne of man come in a cloude, with power & great glory. When these thynges begin to come to passe, thē Lu.xxi.

looke vp, & lift vp your heades, for youre redemptiō draweth nye. And he shewed them a similitude: beholde the fygtree, & all other trees: when they shoote forth theyr buddes, ye see and knowe of youre owne selues that sommer is then nye at hande. So lykewise ye also (when ye see these thynges come to passe) be sure that the kyngdome of God is nye. Verely I say vnto you: thys generacion shall not passe, till all be fulfilled. Heauen & earth shal passe, but my wordes shal not passe.

¶ The thyrd Sunday.

The Collect,

I Orde, we beseche thee geue eare to oure prayers, & by thy gracious visitacion, lighten the darknes of our heart, by our Lorde Jesus Christ,

The Epistle.

1. Cor. iiii. LEt a man this wyse esteme vs, euen as ỹ ministers of Christ, & stewardes of ỹ secretes of god. Furthermore, it is required of ỹ stewardes, that a mā be found faythful: with me it is but a very small thing that I should be iudged of you, either of mās iudgement: no I iudge not myne owne selfe, for I knowe nought by my selfe, yet am I not therby iustifyed. It is the

Lorde

Lord that iudgeth me. Therefore iudge nothyng before the tyme, vntil the lorde come, which wil lighten thinges that are hydde in darkenes, and open the counsayles of the heartes: and then shal euery man haue prayse of God.

¶ The Gospel.

WHen Iohn beeyng in prieson heard the workes of Christ, he sent two of his disciples, & sayd vnto him: Art thou he that shal come, or doe we loke for another? Iesus aunswered, and said vnto them: goe and shewe Iohn agayne what ye haue heard and seen. The blinde receiue theyr sight, the lame walke, the lepers are clensed, & the deafe heare, the dead are raysed vp, and the poore receyue the glad tydinges of the Gospell: and happye is he that is not offended by me. And as they departed, Iesus beganne to saye vnto the people concernyng Iohn: What wente ye oute into the wylderneſſe to see? A reede that is shaken wyth the wynde? or what wente ye oute for to see? A manne clothed in softe raymente? beholde, they that weare softe clothyng, are in kinges houses. But what wente ye oute for to see: a Prophete? verely I saye vnto you, and more then a Prophete. Math. xi.

For this is he of whō it is writtē: behold, I sende my messenger before thy face, which shal prepare thy way beefore thee.

¶ The fourth Sundaye.

¶ The Collect.

LOrde rayse vp (we praye thee) thy power, & come among vs, and with greate mighte succour vs: that where as (throughe oure synnes & wickednes) we be sore let & hindred, thy boūtifull grace and mercy (thorow ỹ satisfaccion of thy sonne our lord) may spedely delyuer vs: to whom with thee and the holy goost, bee honour and glory world without ende.

The Epistle.

Phi.iiii. REioyce in the Lord alway, and agayn I say reioyce. Let youre softenes be knowen to al men, the Lord is euen at hande. Be carefull for nothyng, but in al praier and supplicacion let your peticions be manyfest vnto god, with geuing of thankes. And the peace of god (whiche passeth all vnderstanding) kepe youre heartes and myndes: through Christ Iesu.

¶ The Gospel.

Iohn.i. THis is the recorde of Iohn: whē the Iewes sente Priestes & Leuites frō Ierusalē, to aske him: what art thou? And he confessed and

and denied not, and sayd playnly: I am not Christe. And they asked hym: what then, art thou Helias? & he sayeth: I am not. Art thou the Prophet? & he aunswered, no. Then sayd they vnto hym: what art thou that we may geue an aunswere vnto thē that sent vs? what sayst thou of thy selfe? he sayde: I am the voyce of a cryer in the wyldernes, make strayght the way of the Lord, as sayd ỳ Prophet Esai. And they which were sent, were of the Phariseis: & they asked him, & sayde vnto hym: why baptysest thou then, yf thou be not Christ, nor Helias, neyther that Prophete? Iohn aunswered them, saying: I baptise with water, but there standeth one among you, whō ye knowe not: he it is, which though he came after me, was before me, whose shoe latchet I am not worthy to vnlooce. These thiges were done at Bethabara beyonde Iordan, where Iohn dyd Baptise.

¶ Christmas daye.

¶ The Collect.

Almightie God, which hast geuen vs thy only begotten sonne to take our nature vpon hym, and this day to be borne of a pure virgin: Graunt that we beeyng regenerate and made thy children by adoptyon & grace, may dayly be renued

renued by thy holy spirite, throughe the same our Lord Jesus Christ: who liueth and reygneth with. &c. Amen.

The Epistle,

Hebre. i.

GOd in tymes past, diuerslye and many wayes spake vnto the fathers by prophetes: but in these laste dayes he hath spoken to vs by hys owne sonne, whom he hath made heyre of all thynges, by whom also he made the worlde. Whiche (sonne) beeyng the brightnes of hys glorye, & the very ymage of his substaūce, ruling al thinges with the word of his power, hath by hys owne person purged our synnes, and sitteth on the right hand of the maiestie on hygh: beeyng so muche more excellente then the Aungels, as he hath by inherytaunce obtayned a more excellente name thē they. For vnto which of the Aungels sayd he at any tyme: Thou art my sone, thys daye haue I begotten thee. And agayn, I wilbe his father, and he shall be my sōne. And agayn, whē he bryngeth in the first begottē sonne into the worlde, he sayth: and let al the Angels of God worshyp him. And vnto the Angels he sayth: He maketh his Angels spirites, and his ministers a flame of fyre: But vnto the sonne he sayeth: thy seate (O God) shall

be for

be for euer and euer. The scepter of thy kingdome is a ryght sceptre. Thou hast loued righteousnes, and hated iniquitie: wherefore God, euen thy God, hath annoynted the with oyle of gladnes aboue thy felowes. And thou lord in the begynning hast layd ỹ foundacion of the earth: and the heauens are the woorkes of thy handes. They shal perysshe, but thou endurest. But they all shall ware olde as doeth a garment, and as a vesture shalt thou chaunge them & they shalbe chaunged. But thou arte euen thesame, and thy yeres shal not fayle.

¶ The Gospel. Joh. i.

IN ỹ beginning was the woorde, and the woorde was with God, and God was the woorde. Thesame was in the beginning with God. All thynges were made by it, and without it was made nothing that was made. In it was lyfe, and the lyfe was ỹ light of men, and the light shineth in the darkenes, & the darkenes comprehēded it not. There was sent from GOD, a man whose name was JOHN. Thesame came as a wytnesse, to beare wytnesse of the lyghte, that all menne thrroughe hym myghte beelieue. He was not that lyghte, but was sente to beare witnes

wytnes of the light. That lyght was the true light whiche lyghteth euery man ỹ cometh into the worlde. He was in the world, and the world was made by him, and the world knewe hym not. He came among hys own, and his owne receiued hym not. But as many as receiued him, to thẽ gaue he power to be made sonnes of God, euen them that beliued on hys name: whiche were borne, not of bloud, nor of the will of the flesshe, nor yet of the wyll of man, but of God. And the same woord became flesshe, and dwelt among vs: and we saw the glory of it, as the glory of the onely begotten sonne of the father ful of grace and trueth.

Saínct Stephens daye.

The Collect.

GRaunt vs, O lord, to learne to loue our enemies by the exaumple of thy Martir Saínct Stephen, who prayed for hys persecutours to thee: whiche liuest. &c.

Then shall folowe a Collect of the Natiuitie. whiche shall bee sayde continually vnto Newe yeres daye. The Epistle.

Act. vii. AND Stephen beyng full of the holy ghost, looked vp stedfastlye with hys eyes into heauen, and saw the glorye of god, & Iesus standing on the

the right hand of god, and said: beholde, I see the heauens open, and the sonne of man standing on the right hand of God. Then they gaue a shoute with a loude voyce, and stopped their eares, & ranne vpon hym al at once, and cast hym out of the citie, and stoned hym. And the wytnesses layd downe their clothes at a yong mans feete, whose name was Saul. And they stoned Stephen, calling on and saying: Lorde Jesu, receyue my spirite. And he kneled down, and cryed with a loude voyce: Lorde, lay not thys synne to their charge. And when he had thus spoken, he fell asleepe.

¶ The Gospel.

Behold, I sende vnto you Prophetes, & wise men, and Scribes, and some of them ye shall kill and crucifie, and some of them shall ye scourge in youre Sinagogues, and persecute them from citie to citie, that vpon you may come all the ryghteous bloud which hath been shed vpon the earth, frō ỹ bloud of righteous Abel, vnto ỹ bloud of zacharyas the sonne of Barachyas, whom ye slewe betwene the temple and the alter. Verely I saye vnto you, all these thynges shal come vpon this generacyon. O Jerusalem, Jerusalem, thou that Mathy. xxiii.

that kyllest the Prophetes, & stonest the which are sent vnto the: how oftē would I haue gathered thy chyldren together, euen as the henne gathereth her chyckens vnder her wynges, and ye would not? Beholde, your house is lefte vnto you desolate. For I say vnto you: ye shall not see me hencefurth, tyll that ye saye: Blessed is he that cometh in the name of the Lorde.

Sainct John Euangelistes daye.

The Collect.

MErcifull lorde, we beseche thee to cast thy bryghte beames of lyghte vpon thy churche: that it beyng lyghtned by the doctrine of thy blessed Apostle & Euangelist John, may attayne to thy euerlastyng giftes, through Jesus Christ our Lorde. Amen.

The Epistle.

1. Joh. i. THat whiche was from the begynnyng, which we haue heard, whiche we haue seen with oure eyes, which we haue loked vpō, and our handes haue handled of ỹ word of lyfe: And the life appeared, & we haue seen, and beare witnes, & shew vnto you that eternall life which was with the father, and appeared vnto vs. That which we

we haue seen and heard, declare we vn-
to you, that ye also may haue felowshyp
with vs, and that our felowshyp maye be
with the father and hys soonne Jesus
Christ. And this we write vnto you, that
ye may reioyce, and that your ioye may
be full. And thys is the tydynges whyche
we haue heard of hym, and declare vnto
you, that God is lyght, and in hym is no
darkenes at all. If we saye we haue fe-
lowshyp with him, and walke in darke-
nes, we lye, and doe not the trueth. But
and if we walke in lighte, euen as he is
in lyght, then haue we felowshyp wyth
hym, and the bloud of Jesus Christ his
sonne, clenseth vs from all synne. If we
saye we haue no synne, we deceue oure
selues, and the trueth is not in vs. If we
knowledge our synnes, he is faithful and
iuste to forgeue vs oure synnes, and to
clense vs from all vnryghteousnesse. If
we say we haue not sinned, we make him
a lyer, and hys worde is not in vs.

The Gospel,

JEsus sayed vnto Peter: folowe thou me. Peter turned aboute, & sawe the disciple whom Jesus lo-
ued folowyng, (whiche also lea-
ned on hys breste at supper, and sayde:
Lorde, whiche is he that betrayeth thee:)

Joh. xxi.

When

when Peter therfore saw hym, he sayd to Jesus: Lord, what shall he here doo? Jesus said vnto him: If I will haue him to tary till I come, what is that to thee? Folow thou me. Then went thys saying abrode among the brethrē, that ỳ disciple shoulde not dye. Yet Jesus sayde not to hym, he shall not dye: but if I wyll that he tary tyll I come, what is that to thee. Thesame disciple is he which testifyeth of these thynges, & wrote these thynges: & we knowe that hys testimonie is true. There are also manye other thynges whiche Jesus did, the whiche if they shoulde be written euery one, I suppose the world could not conteyne the Bokes that shoulde be written.

¶ Thinnocentes daye.

¶ The Collect,

ALmightie God, whose prayse thys daye the yong innocentes thy witnesses hath confessed and shewed furth, not in speakyng but in dying: mortifye and kil al vices in vs, that in our conuersacyon, oure lyfe may expresse thy fayth, which with our tongues we doe cōfesse, through Jesus Christ our Lord.

¶ The Epistle.

I loked

I Loked, and loe, a lambe stode on the mount Sion, & with hym an hundred & xliiii. thousād, hauing hys name and his fathers name wzitten in their fozeheades. And I heard a voyce from heauen, as the sounde of many waters, & as the voice of a greate thunder. And I heard ỹ voice of harpers harpyng with their harpes. And they song as it were a newe song beefoze the seate, & befoze the foure beastes & the elders, and no man could learne the song, but the hundzed fourtie and foure thousand, which were redemed frō the earth: These are they whiche were not defyled with womē, foz they are virgins. These folow ỹ lambe whethersoeuer he goeth. These were redemed from men, beeyng the fyzste fruites vnto God, and to the lambe, and in their mouthes was found no guyle: foz they are without spot beefoze the thzone of God. Apo. xiiii

The Gospell.

THe Angel of the lozde appeared to Joseph in a slepe, saying: arise & take the childe & his mother, & flee into Egipte, & bee thou there tyl I bzyng thee wozde. Foz it wyll come to passe, that Herode shall seke the chyld to destroye hym. So when he awoke, he Math. ii

toke the childe & hys mother by night, & departed into Egipt, and was there vnto the death of Herode, that it myghte be fulfylled which was spoken of the Lorde by the Prophete, saying: oute of Egipte haue I called my sonne. Then Herode, when he saw that he was mocked of the wyse men, he was exceadyng wroth, and sent foorth men of warre, and slewe all ỳ chyldren that were in Bethleem, & in all the coastes (as many as were two yeres olde or vnder) accordynge to the tyme which he had diligently knowen oute of the wyse men. Then was fulfilled that which was spoken by the Prophete Jeremy, wheras he sayed: In Rama was there a voyce heard, lamẽtaciõ, weping, and greate mourning: Rachell wepyng for her chyldren, & would not bee comforted, beecause they were not.

¶ The Sunday after Chrystmas daye.

¶ The Collect.

¶ Almyghtie god which hast geuẽ vs. &c.

¶ As vpon Chrystmas daye.

¶ The Epistle.

Gal. iiii. AND I say, that the heire (as long as he is a child) differeth not frõ a seruaũt, though he be Lord of al, but is vnder tutours and gouernours,

nernours, vntyl the tyme that the father hath appoynted. Euen so we also, when we were children, were in bondage vnder the ordinaunces of the worlde: But when the tyme was ful come, God sente his sonne made of a woman, and made bonde vnto the lawe; to redeme them which were bond vnto the lawe: that we throughe election might receiue the inheritaunce that belongeth vnto the naturall sonnes. Because ye are sonnes, God hath sent the spirite of his sonne into our heartes, whiche cryeth, Abba father. Wherfore now, thou art not a seruaunt, but a sonne: yf thou be a sonne, thou arte also an heyre of God throughe Chryst.

The Gospell.

THis is the booke of the generacyon of Iesus Christe the sonne of Dauid, the sonne of Abraham: Abraham begat Isaac: Isaac begat Iacob: Iacob begat Iudas and hys brethren: Iudas begat Phares and Zaram of Thamar: Phares begat Esrom: Esrom begat Aram: Aram begatte Aminadab: Aminadab begatte Naasson: Naasson begatte Salmon: Salmon begat Boos of Rahab: Boos begatte Obed of Ruth: Obed begatte Math. 1.

Jesse: Jesse begat Dauid the king: Dauid the king begat Salomõ, of her that was the wyfe of Vrie: Salomon begat Roboam: Roboã begat Abia: Abia begat Asa: Asa begat Josaphat: Josaphat begat Joram: Joram begat Osias: Osias begat Joathan: Joathã begat Achas: Achas begat Ezechias: Ezechias begat Manasses: Manasses begat Amon: Amon begat Josias: Josias begat Jechonias and hys brethen aboute the tyme that they were caryed awaye to Babylon. And after they were brought to Babylon, Jechonyas begat Salathiel: Salathiell begat Zorobabel: Zorobabel begat Abiud: Abiud begat Eliachim: Eliachim begat Azor: Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: Eliud begat Eleasar: Eleasar begat Matthan: Matthan begat Jacob: Jacob begat Joseph the husbande of Mary, of whom was borne Jesus, euen he that is called Christ. And so al the generacyons from Abraham to Dauid, are. xiiii. generacions. And from Dauyd vnto the captiuitie of Babilon, are. xiiii. generacions. And from the captiuitie of Babilon vnto Christe, are. xiiii. generacions.

The birth of Jesus Christe was on thys

this wise: When his mother Mary was maryed to Joseph (beefore they came to dwel together) she was found with child by ỹ holy goost. Then Joseph her husband (beecause he was a ryghteous man, and woulde not put her to shame) was mynded pryuely to departe from her. But whyle he thus thought: behold, the Aungell of the Lorde appeared vnto hym in slepe, saying: Joseph, thou sonne of Dauid, feare not to take vnto thee Marye thy wyfe: for that which is conceyued in her, commeth of the holy goost. She shal bryng forth a sonne, and thou shalte call hys name Jesus: for he shal saue hys people from their synnes.

Al thys was done, that it might be fulfylled which was spoken of the lorde by the Prophete, saying: Behold, a mayde shalbe with childe, and shal bryng forth a sonne, and they shall call hys name Emanuel: which if a man interprete, is almuche to saye, as God with vs. And Joseph, assone as he awoke out of slepe, dyd as the Aungel of the lord had bidde him: and he toke his wife vnto him, and knew her not tyll she had broughte foorth her first begotten sonne, and called his name Jesus.

The Circumcision of Christ.

The Collect.

Almightie God, whiche madeſt thy blessed sonne to be circumcised and obedient to the law for man: graunte vs the circumcision of the spirite, that oure heartes & al our membres beeing mortified from al worldly and carnal lustes, may in all thynges obeye thy blessed will: through the same thy sonne Jesus Christ our Lorde.

The Epistle.

Ro. iiii. BLessed is that mā to whom the Lorde wyll not impute synne. Came this blessednes thē vpon the vncircumcision, or vpon the circumcision also? for we saye, that fayth was reckoned to Abraham for righteousnesse. How was it then reckoned? when he was in the Circumcision, or when he was in the vncircumcision? not in tyme of circumcision, but when he was yet vncircumcised. And he receyued the signe of circumcision, as a seale of the righteousnesse of fayth, whiche he had yet beeyng vncircumcised, that he should be the father of al thē that beleue, thoughe they bee not circumcised, that ryghteousnesse myght be imputed to them also: and that he myght be the father of circumcysyon, not

not vnto them onely which came of the circumcised, but vnto them also ỳ walke in the steppes of the faith that was in our father Abraham beefore the tyme of circumcisio. For the promyse (that he should be heyre of the worlde) happened not to Abraham or to his sede through the law, but throughe the ryghteousnes of fayth. For if they which are of ỳ law, be heyres, then is fayth but vayne, and the promyse of none effect.

The Gospell.

AND it foretuned, assone as the Aungels were gone awaye from the shepeheardes into heauē, they said one to another: let vs goe now euē vnto Bethleem, and see thys thyng that we heare say is happened, which the lord hath shewed vnto vs. And thei came with haste, and founde Marye and Joseph, and the babe layed in a maunger. And when they had seen it, they publysshed abrode the saying that was tolde them of that chylde. And all they that heard it, wondred at those thynges whiche were told them of the shepeheardes. But Marye kepte all those sayinges, and pondred them in her heart. And the shepeheardes Luc. ii.

returned, praising and lauding God for all the thynges that they had heard and seen, euen as it was tolde vnto thē. And when the eyght daye was come that the childe shoulde be circumcised, hys name was called Jesus, which was named of the Aungell before he was conceyued in the wombe.

¶ If there be a Sundaye betwene the Epiphanie & the Circumcisiō, then shalbe vsed the same Collecte, Epistle & Gospel, at the Communion, whiche was vsed vpon the daye of Circumcysyon.

¶ The Epiphanie.

¶ The Collect.

O God, whyche by the leadyng of a starre diddest manifest thy only begotten sonne to the Gentiles: Mercifully graunte, that we whiche knowe thee now by fayth, maye after thys lyfe haue the fruition of thy glorious Godhead, through Christ our Lorde.

¶ The Epistle.

Eph. iii. FOr thys cause I Paule am a prysoner of Jesus Chryste for you Heathen, if ye haue heard of the ministration of the grace of god, which is geuen me to you warde. For by reuelatiō shewed he the mistery vnto me, as I wrote afore in fewe wordes, wher-

ues, wherby when ye reade, ye may vnderstand my knowledge in the misterye of Christ: which misterye in tymes paste was not opened vnto the sonnes of men, as it is nowe declared vnto hys holy Apostles & Prophetes by the spirite, that the Gentiles should be inheritors also, and of the same body, & partakers of hys promyse of Christ, by the meanes of the Gospel, wherof I am made a minister, accordynge to the gyfte of the grace of God, whiche is geuen vnto me after the workyng of hys power. Vnto me the least of al saynctes is thys grace geuen, that I shoulde preache among the Gentiles, the vnsearchable riches of Christ, and to make all men see what the felowship of the misterye is, which from the beginnyng of the worlde, hath been hyd in God, which made all thynges throughe Jesus Christ: to the entente, that nowe vnto the rulers and powers in heauenly thynges, might be knowen by the cõgregacion, the manifold wisdom of god: accordyng to the eternall purpose which he wrought in Christe Jesu our Lorde, by whom we haue boldnes and entraũce with the confidence which is by the faith of hym.

The

¶ The Gospell.

mat.ii. WHē Jesus was borne in Bethleem a citie of Jury, in ỹ time of Herod the Kyng: Behold, there came wise men from the East to Jerusalem, saying: where is he that is borne king of the Jewes? For we haue seen hys starre in the East, and are come to worshyp him. When Herode the Kyng had heard these thynges, he was troubled, and all the citie of Jerusalem with him. And when he had gathered all the chiefe Byestes and Scrybes of the people together, he demaunded of them where Chryste shoulde be borne. And they sayde vnto hym: at Bethleem in Jury. For thus it is writtē by the Prophet. And thou Beethlem in the lande of Jurye, arte not the least among the Prynces of Juda: for oute of thee there shall come vnto me the captayne that shall gouerne my people Israel. Then Herode (when he hadde pryuely called the wyse men) he enquyred of them dylygentlye what tyme the starre appeared: and he bad them goe to Bethleem, and sayed: goe youre waye thyther, and searche dylygentlye for the chylde.

And when ye haue founde hym, bryng me woorde agayne, that I maye come and

and worship hym also. When they had heard the kyng, they departed: and loe, the starre whiche they saw in the East, went before them, till it came and stoode ouer the place wherin ỹ child was. Whe they saw the starre, they were exceding glad, and went into the house, and found the childe with Marye hys mother, and fell down flat and worshipped him, and opened their treasures, and offered vnto hym gyftes: Golde, Frankincense, and Mirre. And after they were warned of God in slepe (that they shoulde not goe agayne to Herode) they returned into their own countrey another waye.

¶ The first Sunday after The Epiphanie.

The Collect.

LOrde, we beseche thee, mercifully to receiue ỹ prayers of thy people which call vpon thee: and graunt that they may both perceyue and knowe what thynges they oughte to doe, and also haue grace & power faythfullye to fulfyll the same, through Jesus Christ our Lorde.

¶ The Epistle.

I be-

Ro.xii. I Beseche you therefore brethren, by the mercyfulnes of god, that ye make youre bodyes a quicke Sacrifice, holye and acceptable vnto god, which is youre reasonable seruing of god, and fashion not your selues lyke vnto thys worlde: but be ye chaūged in youre shape by the renuyng of youre mind, that ye may proue what thig that good, and acceptable, and perfecte wyll of God is. For I say (through the grace that vnto me geuen is) to euery man among you, that no man stande hyghe in hys own conceit, more then it becometh him to esteme of hymselfe: but so iudge of hymselfe, that he be gentle and sobre, accordyng as god hath dealt to euery man the measure of faith: for as we haue many membres in one bodye, and all membres haue not one offyce, so we beeyng many, are one body in Christe, and euery man among our selues one anothers members.

The Gospell.

Luk.ii. THe father and mother of Jesus iwente to Jerusalē, after the custome of the feast daye. And when they had fulfylled the dayes, as they returned home, the childe Jesus abode styll in Jerusalem, and hys father and

nd mother knewe not of it: but they uppoſing him to haue been in the com-any, came a dayes iourney and ſoughte ym amonges their kynſfolke and ac-uaintaunce. And when they founde him ot, they wente backe agayn to Jeruſa-em, and ſought hym. And it foztuned, ý fter thzee dayes they founde hym in the emple, ſitting in the middeſt of the doc-ours, hearyng them, and poſyng them. nd al that heard hym, were aſtonied at ys vnderſtanding and aunſwers. And hen they ſawe hym, they marueyled, & is mother ſayde vnto hym: ſonne, why aſte thou thus dealt with vs? Beholde, hy father and I haue ſought the ſozow-ng. And he ſaid vnto them: howe happe-ed that ye ſought me? wiſte ye not that must goe aboute my fathers buſines? nd they vnderſtode not that ſaying hich he ſpake vnto them. And he went ownwith them, and came to Nazareth, nd was obediente vnto them: but hys nother kept all theſe ſayinges together n her hert. And Jeſus p:oſpered in wiſ-ome and age, and in fauoure with god nd men.

¶ The. ii. Sundaye after the Epiphany.

The Collect.

Amighte

ALmyghtye and euerlastyng God, which doest gouerne all thynges in heauen and earth: mercyfully heare the supplications of thy people, and graunt vs thy peace all the dayes of our lyfe.

¶ The Epistle.

Ro. xii. SEing ỹ we haue diuerse giftes, accordyng to the grace that is geuē vnto vs: if a man haue the gyft of prophecy, let hym haue it, that it be agreeing to the faith. Let him that hath an office, wayte on hys office. Let hym that teacheth, take hede to hys doctryne. Let hym that exhorteth, geue attendaunce to hys exhortacyon. If any man geue, let hym doe it with singlenes. Let him that ruleth, do it with diligence. If any man shewe mercye, let him doe it with cherefulnesse. Let loue be without dissimulacion. Hate that whiche is euill, and cleaue to that whiche is good. Bee kind one to another with brotherly loue. In geuing honoure, goe one before another. Bee not slothfull in the busynesse whiche you haue in hande. Be feruente in spirite. Applye your selues to the time. Reioice in hope. Be patiēt in tribulacyon. Continue in prayer. Distribute vnto the necessitie of the Saynctes. Bee

ready to harboure. Bleſſe them whiche perſecute you, bleſſe I ſay and curſe not. Be mery with them that are mery: wepe with them that wepe: be of lyke affection one towardes another. Be not hye mynded, but make your ſelues equall to them of the lower ſorte.

The Goſpell.

AND the third day was there a mariage in Cana a citie of Galilee, & the mother of Jeſus was there. Joh.ii.

And Jeſus was called (and hys diſciples) vnto the maryage. And when the wyne fayled, the mother of Jeſus ſayde vnto hym: they haue no wyne. Jeſus ſayd vnto her: woman, what haue I to doe with thee? Mine houre is not yet come. Hys mother ſayed vnto the miniſters: whatſoeuer he ſayth vnto you, doe it. And there were ſtanding there, fyre waterpottes of ſtone, after the maner of purifying of the Jewes, conteynyng two or three fyrkins a piece. Jeſus ſayed vnto them: fil the waterpottes with water. And they filled them vp to the brimme. And he ſayd vnto them: drawe oute nowe, and beare vnto the gouerноure of the feaſte: And they bare it.

When

When the ruler of the feaſte had taſted the water turned into wyne, and knewe not whence it was (but the miniſters which drew the water, knewe) he called the bridegrome, and ſaied vnto him: euery man at the beginning doeth ſet furth good wyne, and when men bee dronke, then that which is worſe: but thou haſte kept the good wyne vntil now. This beginning of miracles did Jeſus in Cana of Galilee, and ſhewed hys glorye, and his diſciples belieued on hym.

¶ The third Sundaye.

¶ The Collect,

Almightie & euerlaſtyng god: mercyfully loke vpon our infirmities: and in al our daungers and neceſſities, ſtretche furth thy right hande to helpe & defende vs, through Chriſt our Lorde.

¶ The Epiſtle.

Ro. xii. Be not wyſe in youre owne opinions. Recompence to no man euill for euil. Prouide afore hād thinges honeſt, not onely before God, but alſo in the ſyghte of all men. If it be poſſyble, (aſmuche as is in you) lyue peaceably with all men. Dearely beloued, auenge not youre ſelues, but rather geue place vnto wrath. For it is written, vengeaunce is myne, I wyll rewarde ſayeth

the

the Lorde. Therefore if thyne enemye hounger, fede hym: if he thyrste, geue hym drinke. For in so dooyng, thou shalt heape coales of fyre on hys head. Be not ouercome of euyll, but ouercome euyll with goodnes.

The Gospell.

WHen he was come down from the mountayn, muche people followed hym. And beholde, there came a Leper, and worshipped hym, saying: Maister, if thou wilte, thou canst make me cleane. And Jesus putte forth hys hand & touched hym, saying: I wil, be thou cleane: & immediatly hys leprosy was clensed. And Jesus sayde vnto hym: tell no mã, but goe & shew thy selfe to the Priest, & offre the gyft (that Moyses commaunded to be offered) for a witnes vnto thẽ. And when Jesus was entred into Capernaum, there came vnto hym a Centurion, & besoughte hym, saying: Maister, my seruaunte lyeth at home, sicke of the paulsey, & is grieuously payned. And Jesus sayd: when I come vnto him, I wil heale hym. The Centurion aunswered, & sayde: Syr, I am not woorthy that thou shouldest come vnder my roofe: but speake the woorde onelye, mat. viii

and my seruaunte shalbe healed. For I also am a man subiecte to the autoritie of another, & haue souldiers vnder me: and I say to thys man, goe, & he goeth: & to another man, come, and he commeth: & to my seruaunte, doe this, & he doeth it. When Jesus hearde these woordes, he merueyled, & sayde to them that folowed hym: verely I saye vnto you, I haue not found so great fayth in Israel. I say vnto you, that many shal come from ỹ East and West, and shall rest with Abraham, Isaac, and Jacob, in the kyngdō of heauen: but the chyldren of the kingdō shal be caste oute into vtter darkenesse, there shalbe wepyng, and gnashyng of teeth. And Jesus sayde vnto the Centurion: Go thy way, and as thou belieuest, so be it vnto thee: and hys seruant was healed in the selfe same houre.

¶ The fourth Sundaye.

The Collect.

GOd which knowest vs to be sette in the myddest of so manye and greate daungers, that for mans frayltie we can not alwayes stande vpryghtely: Graunt to vs the health of body & soule, that all those thynges whiche we suffre for synne, by thy helpe we may wel passe and ouercome, throughe Christe oure

Lorde.

Lorde

The Epistle.

LEt euery soule submitte himself vnto the auctorities of the higher powers: for there is no power but of god. The powers that be, are ordayned of God: whosoeuer therefore resisteth power, resisteth the ordynaunce of God. But they that resyste, shall receyue to themselues damnation. For rulers are not fearefull to them that doe good, but to them that doe euil. Wilt thou bee without feare of the power? doe well then, and so shalte thou bee praysed of thesame: for he is the minister of god, for thy wealth. But and yf thou doe that which is euyl, then feare, for he beareth not the sweorde for nought: for he is the minister of God, to take vengeaunce on them that doe euyll. Wherefore ye must nedes obeye, not onely for feare of vengeaunce, but also because of conscyence, and euen for thys cause paye ye tribute: for they are Goddes ministers seruing for that purpose. Geue to euery mā therefore his duetie: tribute, to whom tribute belongeth: custome, to whome custome is due: feare, to whom feare belongeth: honour, to whom honour pertayneth. Ro. xiii.

The Gospel.

mat.viii

AND when he entred into a shyp, his Disciples folowed him. And behoilde, there arose a great tempest in the sea, insomuche as the shyppe was couered with waues, but he was a sleepe. And his Disciples came to hym, & awoke him, saying: Maister saue vs, we perysshe. And he sayd vnto them: why are ye fearefull, O ye of litle fayth? Then he arose, and rebuked the wyndes and the sea, & there folowed a great calme. But the menne merueyled, saying: what maner of man is thys, that bothe wyndes & sea obeye hym? And when he was come to the other syde, into the countrey of the Gergesites, there mette with hym two possessed of Deuils, whiche came out of the graues, and were oute of measure fierce, so that no man might goe by that way. And behold, they cryed out, saying: O Iesu thou sonne of God, what haue we to doo with thee? Arte thou come hither to torment vs before the tyme? And there was a good waye of from them, a heerde of Swyne feedynge. So the Deuils besought him, saying: If thou caste vs oute, suffre vs to goe into the heerde of Swyne. And he sayde vnto them: goe your wayes. Then wente they oute, and departed

eparted into the heerde of Swyne. And eholde, the whole heerd of Swine was ried headlong into the Sea, and perisshed in the waters. Then they that kept hem fled, and wente theyr wayes into he citie, and tolde euerye thyng, & what adde happened vnto the possessed of the euils. And behold, the whole citie came ut to mete Jesus: and when they sawe ym, they besought hym that he would eparte out of theyr coastes.

The fifth Sundaye

The Collect.

Lorde, we beseche thee to keepe thy Church and housholde continually in hy true religion: that they whiche doone ane onely vpon hope of thy heauenlye race, mayee euermoze bee defended by hy myghtye power: throughe Christ our Lozde.

The Epistle.

PUt vpon you as the elect of god, tendre mercye, kindnes, humblenesse of mynde, mekenesse, longe sufferyng, forbearyng one another, and forgeuyng one another, if anye man haue a quarell agaynst another: as Christe forgaue you, euen so doe ye. Col.iii.

Aboue all these thynges, putte on loue, which is the bond of perfectnes. And the peace of God rule youre heartes, to the whiche peace ye are called in one bodye: And see that ye bee thankefull. Lette the woꝛd of Chꝛyst dwell in you plenteously with all wisdome: Teache and exhoꝛte your owne selues in psalmes & Hymnes, and spirituall songes, syngyng wyth grace in your heartes to the Loꝛde. And whatsoeuer ye doe in woꝛd oꝛ dede, doe al in the name of the Loꝛd Iesu, geuing thankes to God the father by him.

The Gospel.

mat. xiii

THe kingdome of heauen is lyke vnto a man whiche sowed good seede in his fielde: but while men slept, his enemye came, & sowed tares among the wheate, and went hys waye. But when the blade was spꝛong vp, and hadde bꝛoughte foꝛthe fruite, thẽ appeared the tares also: So the seruauntes of the housholder came, & sayde vnto him: Syꝛ, didst not thou sowe good seede in thy fielde? frõ whence then hath it tares? He sayde vnto them: the enuyous man hath done this. The seruaũtes sayde vnto hym: wilt thou then that we goe and wede them vp? But he sayde: naye, lest whyle ye gather vp the tares, ye plucke

ye plucke vp also the wheate with them: ¶ both growe together vntill the harueſt, and in the tyme of haruelte, I will saye to the reapers: gather ye fyrſte the tares, & bynde them together in sheaues to bee brente: but gather the wheate into my barne.

The. vi. Sundaye (if there be so manye) shal haue the same Collect, Epistle & gospel, that was vpon the fifth Sunday.

¶ The Sundaye called Septuagesima.

The Collect.

O Lord, we beseche thee fauourablye to heare the prayers of thy people, that we whiche are iustlye punished for our offences, maye be mercifully deliuered by thy goodnes, for the glorye of thy name, through Jesu Christe our Sauioure: who liueth and reygneth worlde without ende.

The Epistle.

1. Corinth. ix

KNowe ye not, howe that they whiche runne in a course, runne all, but one receyueth the reward? So runne that ye maye obtayne: Euerye manne that proueth maisteries, abstaineth from al thynges. And they doe it to obtayne a crowne that shall perysshe, but wee to obtayne an

euerlastyng crowne. I therfore so rūne, not as at an vncertayne thyng. So fyghte I, not as one that beateth the ayre: but I tame my body, & bring it into subiection, lest by any meanes it come to passe, that when I haue preached to other, I my selfe shoulde be a castawaye.

The Gospel.

Mat. xx. THe kingdome of heauen is lyke vnto a man that is an housholder, which went out early in the morning to hyre labourers into hys vyneyard. And when the agrement was made with the labourers for a peny a daye, he sente them into hys vyneyarde. And he went out aboute the thyrd houre, and sawe other standyng ydle in the market place: and sayd vnto the: goe ye also into the vyneyarde, and whatsoeuer is ryght, I will geue you. And they went theyr waye. Agayne he wente out aboute the .vi. and .ix. houre, and dyd likewise. And aboute the .xi. houre he went out, and founde other standing ydle, and sayde vnto them: why stande ye here all the daye ydle? They sayde vnto hym: because no man hath hyred vs. He sayeth vnto the: goe ye also into the vyneyarde, and whatsoeuer is ryght, that shal ye receiue. So when euen was come, the lord of the

of the vyneyarde sayd vnto his stewarde: call the labourers and geue them theyr hyre, begynnynge at the laste vntyll the fyrst. And when they did come that came about the .xi. houre, they receiued euery man a penye. But when the fyrste came also, they supposed that they should haue receyued more, and they lykewyse receyued, euerye man a penye. And when they had receyued it, they murmured agaynste the good man of the house, saying: these laste haue wroughte but one houre, and thou hast made them equall with vs, whiche haue borne the burthen and heate of the daye. But he aunswered vnto one of them, and sayd: Frende, I dooe thee no wrong: dyddest thou not agree with me for a penye? Take that thyne is and goe thy way. I wil geue vnto thys laste, euen as vnto thee. Is it not lawful for me to doe as me lusteth with myne owne goodes? Is thyne eye euill because I am good? So the laste shalbe fyrst, and the fyrst shalbe laste. For many be called, but fewe be chosen.

¶ The Sundaye called Sexagesima.

The Collect.

Lorde

LOrd God, whiche seest that we putte not oure trust in anye thyng that we do: mercifully graūte, that by thy power we maye be defended agaynst all aduersitie, through Jesus Christ our Lorde.

¶ The Epistle.

ii. cor. xi

QVe suffre fooles gladlye, seeyng youre selues are wyse. For ye suffre, if a man bryng you into bondage: if a man deuoure: if a man take: if a man exalte hymselfe: if a man smyte you on the face. I speake as concernyng rebuke, as thoughe we hadde been weake in this behalfe. Howbeit, wherein soeuer anye manne dare bee bolde (I speake foolishlye) I dare be bolde also. They are Hebrues, euen so am I. They are Israelites, euen so am I. They are the seede of Abraham, euen so am I. They are the ministers of Christe (I speake lyke a foole) I am more: In labours more aboundant: In stryppes aboue measure: In prisō more plenteously: In deathe ofte: Of the Iewes fyue tymes receiued I. xl. stripes saue one: Thryse was I beaten wyth roddes: I was once stoned: I suffered thrise shipwrake: Night and day haue I been in ȳ depe sea. In iourneying often:

in

in parelles of waters: in parelles of robbers: in ieopardies of myne owne nacion: in ieopardies among the Heathē: in parelles in the Citie: in parels in wildernes: in parels in the sea: in parels among false brethren: in labour and trauayle: in watchinges often: in hounger and thyrst: in fastinges often: in colde & nakednesse: beside the thynges whiche outwardly happen vnto me, I am combred daily, and doe care for al congregacions. Who is weake, and I am not weake? who is offended, & I burne not? If I must nedes boaste, I will boast of ỳ thinges that cōcerne myne infyrmities. The God and father of our Lord Iesus Christe, whiche is blessed for euermore, knoweth that I lye not.

The Gospell.

Luc. viii.

WHen much people were gathered together, and were come to him oute of all cities, he spake by a symilitude. The sower went out to sowe hys sede: & as he sowed, some fell by the waye syde, & it was trodē down, & the foules of ỳ ayre deuoured it vp. And some fel on stones, & assone as it was sprong vp, it withered awaye, because it lacked moystnes. And some fel among thornes, and the thornes sprang vp with

vp with it and choked it. And some fell on good grounde, & sprang vp, and bare fruite an hundred folde. And as he sayde these thinges, he cryed: he ỳ hath eares to heare, let him heare. And his disciples asked hym, saying: what maner of similitude is this? And he said: vnto you it is geuen to know the secretes of the kyngdome of God, but to other by parables: that when they see, they shoulde not see: and when they heare, they shoulde not vnderstande. The parable is thys: The sede is the woorde of God: those that are besyde the way, are they that heare: then cometh the deuill & taketh away ỳ woord out of theyr heartes, lest they shoulde beleue and be saued. They on the stones are they, which when they heare, receiue the woord with ioye, and these haue no rootes, whiche for a whyle beleue, and in tyme of temptacion goe awaye. And that which fell among thornes are they, which when they haue hearde, goe furth and are choked with cares and riches, & volupteous liuyng, and bryng furth no fruit. That which fell in the good groũd are they, whiche with a pure and good heart, heare the woorde and kepe it, and bryng furth fruite thrugh patience.

The

¶ The Sunday called Quinquagesima.

The Collect,

O Lord, which doest teache vs that all our doynges without charitie are nothyng worth: send thy holy ghost, and powre in our heartes that moste excellēt gifte of charitie, the very bonde of peace and al vertues, without the which whosoeuer liueth, is coūted dead before thee: Graunt thys for thy onelye sonne Jesus Christes sake.

¶ The Epistle.

1. Cor. xiii.

Though I speake with tongues of men and of Angels, & haue no loue, I am euen as soundynge brasse, or as a tynkling Cimbal. And though I coulde prophecie, and vnderstand al secretes, and all knowledge: yea, if I haue all faythe, so that I coulde moue mountaynes out of theyr places, & yet haue no loue, I am nothyng. And though I bestowe all my goodes to fede the poore, and though I gaue my body, euen that I burned, & yet haue no loue, it profiteth me nothyng. Loue suffereth long, and is curteous, loue enuyeth not, loue doeth not frowardly, swelleth not, dealeth not dishonestlye, seeketh not her owne, is not prouoked to anger, thinketh none euil, reioyseth not in iniquitie. But

reioy-

reioyseth in the truethe, suffereth all thynges, believeth all thynges, hopeth all thynges, endureth all thynges. Though that prophecying fayle, eyther tongues ceasse, or knowledge vanyshe awaye, yet loue falleth neuer awaye. For oure knowledge is vnperfecte, and oure prophecying is vnperfect: But whē that which is perfecte is come, then that which is vnperfect shalbe doone awaye. Whē I was a child, I spake as a chylde, I vnderstoode as a chylde, I ymagined as a chyld. But assone as I was a man, I put away chyldishnes. Now we see in a glasse, euen in a darke speakyng: but then shall we see face to face. Nowe I know vnperfectly: but then shal I know euen as I am knowen. Nowe abydeth faythe, hope and loue, euen these three: but the chiefe of these is loue.

The Gospel.

Lu. xviii

IEsus toke vnto him the twelue, and sayde vnto them: behold, we go vp to Ierusalem, and al shall be fulfylled that are written by the Prophetes of the sonne of man. For he shalbe deliuered vnto the Gentiles, and shalbe mocked, and despytefully entreated,

reated, and spytted on. And when they haue scourged hym, they will put hym to death, and the thyrde daye he shal ryse agayne. And they vnderstoode none of these thynges. And thys saying was hid from them, so that they perceyued not the thynges whiche were spoken. And it came to passe, that as he was come nigh to Hierico, a certayn blynde man sate by the waye syde beggyng. And when he heard the people passe by, he asked what it meant. And they sayde vnto hym, that Iesus of Nazareth passed by. And he cryed, saying: Iesu thou sonne of Dauyd, haue mercy on me. And they which wēt before, rebuked hym that he shoulde holde hys peace. But he cryed so muche the more: thou sonne of Dauyd haue mercy on me. And Iesus stode styll, and commaunded him to bee brought vnto hym. And when he was come nere, he asked him, saying: what wilte thou that I doe vnto thee? and he sayde: Lord, that I myght receiue my syght. And Iesus said vnto him: receiue thy sight, thy faith hath saued thee. And immediatlye he receiued hys syghte, and folowed hym praysyng God. And all the people when they sawe it, gaue prayse vnto God.

The

¶ The first day of Lent.

The Collect.

ALmighty & euerlasting god, which hatest nothyng ỳ thou hast made, and doest forgeue the synnes of all them that be penitent: Create and make in vs newe and contrite heartes, that we worthely lamenting our synnes, and knowledging our wretchednes, may obtayne of thee, the God of al mercye, perfect remission and forgeuenes, through Jesus Chryste.

The Epistle.

Joell.ii. TUrne you vnto me with all your heartes, with fastyng, weepyng and mourning: rent youre heartes and not youre clothes. Turne you vnto the Lorde youre God, for he is gracious & mercifull, long suffering, and of great compassiō, and readye to pardon wickednes: Then (no doubt) he also shall turne and forgeue: and after hys chastning, he shall lette your encrease remayn for meate and drynke offerynges vnto the lord your God. Blow out with the trūpet in Syon, proclayme a fastyng, call the congregacion, and gather the people together: warne the congregacion, gather the Elders, bring the childzen and suckelynges together. Let the bryde grome goe furth of his chaum-

ber,

ber, and the bryde out of her cloſet. Let the Prieſtes ſerue the lord betwene the Porche and ỹ aulter, weppyng and ſaying: be fauourable, O Lorde, be fauourable vnto thi people: let not thine heritage be brought to ſuch confuſyon, leſt the Heathen be Lordes thereof. Wherfore ſhould they ſay amõg the Heathē: where is nowe their god?

The Goſpel,

WHen ye faſt, be not ſad as the Hipocrites are: for they diſfigure their faces ỹ it maye appeare vnto men how that they faſte. Verely I ſay vnto you, they haue their rewarde. But thou, when thou faſteſt, annoynte thyne head, and waſhe thy face, that it appeare not vnto men howe thou faſteſt, but vnto thy father which is in ſecret: and thy father which ſeeth in ſecrete, ſhal reward thee openly. Lay not vp for your ſelues treaſure vpõ earth, where the ruſt & mothe doeth corrupte, & where theues breake through and ſteale. But lay vp for you treaſures in heauē, where neither ruſt nor moth doth corrupt, & where theues doe not breake through nor ſteale. For where your treaſure is, there wyl your heartes be alſo. Math. vi

¶ The firste Sundaye.
in Lent.

¶ The Collect.

O Lorde, whiche for our sake diddest fast fourty dayes & fortie nightes: Geue vs grace to vse suche abstinence, that oure flesshe beyng subdued to the spirite, we maye euer obeye thy godly motions, in ryghteousnes and true holynes, to thy honour and glory: whyche liuest and reignest. &c.

The Epistle.

ii. cor. vi. WE as helpers exhort you, that ye receiue not ỹ grace of God in vayn. For he saieth: I haue heard thee in a time accepted, and in the day of saluacion haue I succoured thee. Behold, now is that accepted tyme: beholde, nowe is that daye of saluacion. Let vs geue none occasyon of euill, that in oure office be founde no fault, but in all thinges let vs behaue our selues as the Ministers of god: In much pacience, in afflictions, in necessities, in anguishes, in stripes, in prisonmentes, in strifes, in labours, in watchinges, in fastynges, in pureneſſe, in knowledge, in long sufferyng, in kyndnes, in the holy ghost, in loue vnfained, in the worde of trueth, in the power of God: by the armour of righteousnes of

the

he righte hande and of the lefte: by ho-
nour and dishonour: by euill repoꝛt and
good repoꝛt: as deceiuers, and yet true:
as vnknowen, and yet knowen: as dy-
ng, and beholde we liue: as chastned, &
not kylled: as soꝛowing, and yet alway
nery: as pooꝛe, & yet make many riche:
s hauyng nothyng, and yet possessyng
ll thinges.

The Gospell.

THen was Jesus led awaye of ỹ spirite into wildernesse to bee tempted of the deuil. And when he had fasted foꝛtye dayes and foꝛtye nyghtes, he was at the laste an hungred. And when the tempter came to hym, he sayde: yf thou bee the sonne of God, commaunde that these stones be made bꝛead. But he aunswered and sayde: it is wꝛitten, manne shal not lyue by bꝛead onelye, but by euerye wooꝛde that pꝛocedeth out of the mouth of god. Then the deuil taketh hym vp into the holye citie, and setteth hym on a pyna-cle of the Temple, and sayth vnto hym: yf thou bee the sonne of God, caste thy selfe downe headlong. Foꝛ it is wꝛitten: he shall geue hys Aungels charge ouer thee, and with theyꝛ handes they shall mat.iiii.

hold thee vp, leſt at any time thou daſh thy fote againſt a ſtone. And Jeſus ſaid vnto hym: it is wꝛitten agayne: Thou ſhalt not tempt the loꝛd thy God. Again the deuill taketh hym vp into an exceadyng hygh mountayn, & ſhewed him all the kingdooms of the woꝛld, & the gloꝛy of them, & ſaith vnto him: al theſe wil I geue thee, if thou wilt fall downe and woꝛſhip me. Thē ſaith Jeſus vnto him Auoyde Sathā, foꝛ it is wꝛitten: Thou ſhalt woꝛſhip the Loꝛd thy God, & him onely ſhalt thou ſerue. Then the deuill leaueth hym: and beholde, the Aungels came and miniſtred vnto hym.

The ſecond Sunday.

The Collect.

ALmightie God, whiche doeſt ſee yꝛ we haue no power of oure ſelues, to helpe our ſelues: kepe thou vs bothe outwardly in our bodies, & inwardly in our ſoules, that we maye bee defended from all aduerſities, which may happē to the body, and from al euil thoughtes whiche may aſſault and hurt the ſoule: thꝛough Jeſus Chꝛiſt. &c.

The Epiſtle.

WE beseche you brethren, and exhorte you by the Lorde Jesus, that ye encrease more and more, euē as ye haue receyued of vs, howe ye oughte to walke, and to please God. For ye know what cōmaūdementes we gaue you by oure Lorde Jesus Christe. For this is the wyll of God, euen your holines: that ye should abstayn from fornicacion, & that euery one of you should knowe howe to kepe his vessel in holynes and honour, & not in the lust of concupiscence, as dode the Heathen which know not God: that no man oppresse and defraude his brother in bargaining, because that the Lord is the auenger of all suche thinges, as we tolde you before, and testifyed. For god hath not called vs vnto vnclennes, but vnto holynesse. He therfore that despyseth, despiseth not man, but God which hath sent his holy spirite among you. 1.the.iiii

¶ The Gospel.

JESus wēt thence, and departed into the coastes of Tyre & Sydon: & beholde, a woman of Canaan (which came out of thē same coastes) cryed vnto him, saying: haue mercye on me, O Lorde thou sonne of Mat. xv

Dauid. My daughter is pyteously vexed with a deuil. But he aunswered her nothing at all. And hys disciples came & besought him, saying: send her awai, for she cryeth after vs. But he aunswered, and sayde: I am not sente, but to the lost shepe of the house of Israel. Then came she and worshipped him, saying: Lorde, helpe me. He aunswered, and sayd: it is not mete to take the childrēs bread, and cast it to dogges, She aunswered, and said: trueth Lord, for the dogges eate of the crummes which fall from their masters table. Then Jesus aunswered, & sayde vnto her: O woman greate is thy fayth, be it vnto thee, euen as thou wilt. And her doughter was made whole, euen the same tyme.

¶ The thyrd Sunday.

The Collect.

WE beseche thee almyghtye God, loke vpō the heartye desyres of thy humble seruauntes: & stretche furth the right hand of thy maiestie, to be our defence agaynst al our enemies: through Jesus Christ our Lorde.

¶ The Epistle.

Ephe.v. BE you the folowers of God, as dere children, and walke in loue euen as Christ loued vs, & gaue hym

hym selfe for vs an offeryng and a sa-
cryfyce of a swete sauoure to God. As
for fornicacion, and all vnclennes, or
couetousnes, let it not bee once named
among you, as it beecometh Saiuctes;
or fylthynesse, or foolyshe talkyng, or
iestyng, whiche are not comely, but ra-
ther geuyng of thankes. For thys ye
knowe, that no whoremonger, eyther
vncleane person, or couetous person
(which is a worshipper of images) hath
any inheritaunce in the kyngdome of
Christ and of god. Let no man deceiue
you with vaine wordes: For because of
such thynges, cometh the wrath of god
vpon the children of disobedience. Bee
not ye therefore companyons of them.
Ye were sometymes darkenesse, but
now are ye lyght in the Lord: walke as
children of lyghte, for the fruite of the
spirite consysteth in all goodnesse, and
ryghteousnes, and trueth. Accepte that
which is pleasing vnto ỹ lord, and haue
no felowshippe with the vnfruitefull
workes of darkenes, but rather rebuke
thē. For it is a shame euē to name those
thinges, which are done of thē in secret:
but all thynges when they are brought
forth by the lighte, are manyfeste. For
whatsoeuer is manifest, ỹ same is lighte,

wherefore he sayeth: awake thou that slepest, and stande vp from death, and Christ shall geue thee lyght.

¶ The Gospel.

Luk.xi. IEsus was castyng out of a Deuill that was dumme. And whe he had caste oute the deuyll, the dumme spake, and the people wondered. But some of them sayde: he casteth out deuils throughe Beelzebub the chiefe of the deuils. And other tempted hym, and requyred of hym a sygne from heauen. But he knowyng their thoughtes, said vnto thē: Euery kyngdom deuided against it self, is desolate, & one house doeth fall vpō another. Yf Sathā also be deuided against himself, howe shall hys kingdom endure: Beecause ye say I cast out deuils throughe Beelzebub: Yf I by the helpe of Beelzebub cast out deuils, by whose help do your childrē cast thē out: Therfore shal they be your iudges. But if I with the finger of god cast out deuils, no doubte the kyngdom of god is come vpon you. When a strong man armed watcheth his house, the thinges that he possesseth are in peace. But whē a stronger then he cometh vpon hym, and ouercometh hym, he taketh from hym al his harnes

(wherein

(wherein he trusted) and deuydeth his goodes. He that is not with me is agaynste me. And he that gathereth not with me scattereth abroade. When the vncleane spirite is gone out of a man, he walketh through dreye places seking rest. And whē he findeth none, he saith: I wyll returne agayne into my house whence I came out. And when he cometh, he findeth it swepte & garnished. Then goeth he and taketh to him seuē other spirites worse then himselfe, and they entre in & dwel there. And the ende of that mā is worse thē the beginning. And it fortuned that as he spake these thinges, a certaine woman of the company lift vp her voice, & said vnto him: happy is the wombe that bare thee, and the pappes which gaue thee sucke. But he sayed: yea happy are they that heare the worde of God and kepe it.

¶ The fourth Sunday.

¶ The Collect.

GRaunt we beseche thee almighty God, that we whiche for our euyll dedes are worthely punished, by the cōfort of thy grace may mercyfully be relieued: through our lord Jesus Christ.

The Epistle.

Tell

Gala.iiii. TEll me(ye that desyre to be vnder the law)doe ye not heare of the law? for it is wrytten that Abraham had two sonnes: the one by a bondemaid, the other by a freewoman. Yea, and he whiche was borne of the bondewoman, was borne after the flesshe: but he whiche was borne of the freewoman, was borne by promes: whiche thynges are spoken by an allegory: For these are two Testamentes, the one from the mounte Sina whiche gendreth vnto bondage, which is Agar. For mounte Sina is Agar in Arabia, and bordreth vpon the citie, whiche is nowe called Jerusalem, and is in bondage wyth her chyldren. But Jerusalem, whiche is aboue, is free, whiche is the mother of vs all. For it is wrytten: Reioyce thou barren that bearest no childrē: breake forth and crye, thou that trauaylest not: For the desolate hath manye moe children then she whiche hath an husband. Brethren, we are after Isaac the children of promes. But as then he that was borne after ỳ flesh, persecuted hym that was borne after the spirite. Euen so is it nowe. Neuertheless, what saieth the Scripture? putte awaye the bonde woman and her

her sonne. For the sonne of the bondwoman shal not be heyre with the sonne of the free woman. So then brethren, we are not chyldrē of the bondwoman, but of the free woman.

¶ The Gospel,

IEsus departed ouer the Sea of Galile, which is the Sea of Tiberias, and a greate multitude folowed hym, because they saw hys miracles which he did on them that were diseased. And Jesus went vp into a mountayn, and there he sate with his disciples. And Easter, a feaste of the Jewes was nye. When Jesus then lift vp his eyes, and saw a great companye come vnto hym, he sayde vnto Philip: whence shall wee bye bread that these may eate? This he sayd to proue hym, for he himselfe knewe what he woulde doe. Philip aunswered hym: two hundred peniworth of bread, are not sufficient for thē ỹ euery mā maye take a litle. One of his disciples (Andrew, Symon Peters brother) sayeth vnto hym: there is a lad which hath fyue barley loaues, and two fysshes, but what are they amonge so manye? And Jesus sayde: make the people syt downe. There was much grasse in the place: so the menne sate Joh. vi

sate down, in number about fyue thousande. And Jesus tooke the bread, and when he had geuen thankes, he gaue to the disciples, and the disciples to them that were set down, and lykewise of the fishes almuch as thei would. Whē they had eaten ynough, he sayd vnto his disciples: gather vp ỹ broken meate which remayneth, that nothing bee loste. And they gathered it together, and fylled .xii. baskets with ỹ broken meate of the fiue barley loaues: which broken meate remained vnto them that had eaten. Thē those men (when they had seen the miracle that Jesus dyd) sayde: thys is of a trueth, the same Prophete that shoulde come into the worlde.

¶ The fifth Sundaye.

¶ The Collect.

WE beseche thee almyghtye God, mercifully to looke vpon thy people: ỹ by thy great goodnes they maye bee gouerned and preserued euermore both in bodye and soule: through Jesus Christ our Lorde.

¶ The Epistle.

Hebr. ix.

CHrist being an hie Priest of good thinges to come, came by a greater & more perfecte tabernacle, not made with handes, that is to saye,

say, not of this buildyng, neyther by the
bloude of Goates and Calues, but by
his owne bloud he entred in once into ỹ
holy place, and founde eternal redemp-
tion. For if the bloude of Oxen and of
Goates, and the ashes of a yong kowe,
whē it was sprinkled, purifieth the vn-
cleane, as touchyng the purifying of the
flesh: how muche more shal the bloud of
Christ (which through the eternall spi-
rite, offered himselfe without spotte to
God) purge your conscience from dead
workes for to serue the liuyng God?
And for this cause he is the mediatour,
of the newe Testamente, that through
death, which chaunced for the redemp-
tion of those transgressions that were
vnder the fyrst Testament, they which
are called, might receiue the promise of
eternal enheritaunce.

The Gospell.

Which of you can rebuke me Ioh. viii.
of sinne? If I saye the truth,
why doe ye not beliue me?
He that is of God, heareth
Gods wordes. Ye therfore heare them
not, because ye are not of God. Then
aunswered the Iewes, and sayde vnto
him: say we not wel that thou art a Sa-
maritayne, and hast the deuyll? Iesus
aunswered:

aunſwered: I haue not the deuill: but I honour my father, and ye haue dyſhonoured me. I ſeke not mine owne prayſe: there is one that ſeeketh & iudgeth. Merely, verely, I ſay vnto you, if a manne kepe my ſaying, he ſhal neuer ſee death. Then ſayd the Iewes vnto hym: nowe knowe we that thou haſt the deuill. Abrahã is dead, & the Prophetes, & thou ſayeſt: if a man kepe my ſaying, he ſhall neuer taſte of deathe. Arte thou greater then our father Abrahã which is dead? And the Prophetes are dead, whome makeſte thou thy ſelfe? Ieſus aunſwered: If I honour my ſelfe, mine honour is nothing: it is my father that honoreth me, whiche you ſaye is youre God, and yet you haue not knowen hym, but I know hym: & if I ſaye I know him not, I ſhalbe a lyer, lyke vnto you. But I knowe him & kepe his ſaying. Your father Abrahã was glad to ſe my day, & he ſaw it & reioyſed. Then ſayd the Iewes vnto hym. Thou art not yet fifty yeare olde, & haſt thou ſeene Abraham? Ieſus ſayd vnto them: Verely verelye I ſaye vnto you: ere Abraham was borne, I am. Then tooke they vp ſtones to caſt at hym: but Ieſus hydde hymſelfe, and went out of the temple.

The

¶ The Sunday next before Easter.

The Collect.

ALmightie and euerlasting God, which of thy tẽder loue towardes mã, hast sent our sauiour Iesus Christ to take vpon hym our flesshe, & to suffre death vpon the crosse, that all mankind should folowe ỹ exaumple of his great humilitie: mercifully graunte, that we both folowe the exaumple of hys patyence, and be made partakers of hys resurrection: throughe the same Iesus Christ our Lorde.

The Epistle.

LEt the same mynde bee in you, that was also in Christe Iesu: whiche when he was in ỹ shape of god, thought it no robbery to bee equall with God: neuertheles, he made hymself of no reputacion, taking on hym the shape of a seruaunt, and became like vnto man, and was founde in his apparell, as a man. He humbled hymselfe, and became obediente to the death, euen the death of ỹ crosse. Wherfore god hath also exalted him on high, and geuen him a name which is aboue all names: that in the name of Iesus, euery knee should bowe, both of thiges Phili. ii.

in

in heauen, and thynges in earth, and thynges vnder the earth: and that all tongues shoulde confesse, that Jesus Christ is Lord, vnto the prayse of God the father.

¶ The Gospel.

Math. xxvi.

AND it came to passe, when Jesus had finished al these sayinges, he sayd vnto hys disciples: ye know that after two dayes shalbe Easter, and the sonne of mā shalbe deliuered ouer to bee crucified. Then assembled together the chiefe Priestes, & the Scribes, and the Elders of the people, vnto the palace of ỹ high priest (whiche was called Caiphas) and helde a counsel that they myght take Jesus by subtiltie, and kyll hym. But they sayd: not on the holy day, lest there be an vproare among the people. When Jesus was in Bethany in the house of Simō the Leper, there came vnto him a woman hauynge an Alabaster bore of precyous ointment, and powred it on his head, as he sate at the boarde. But whē his disciples saw it, they had indignaciō, saying: whereto serueth thys waste? Thys ointment might haue been wel solde, & geuen to the poore. Whē Jesus vnderstode that, he saied vnto thē: why trou-

ble

ble ye the woman? for she hath wrought a good worke vpon me. For ye haue the poore alwayes with you, but me ye shal not haue alwayes. And in that she hath cast this oyntment on my body, she did it to bury me. Verely I saye vnto you: where soeuer this Gospell shalbe preached in al the world, there shall also this be tolde that she hath done for a memorial of her. Then one of ỳ twelue (whiche was called Judas Iscarioth) went vnto the chiefe Priestes, and said vnto the: what will ye geue me, and I will deliuer him vnto you? And they appointed vnto him thyrtye pieces of syluer. And from that tyme forth, he sought opportunitie to betraye him. The first day of swete bread, the disciples came to Jesus, saying to him: where wylte thou that we prepare for thee, to eate the Passeouer? And he sayd: Goe into the citie to such a man, and saye vnto him: the Maister saieth, my time is at hand, I will keepe my Easter by thee with my disciples. And the disciples did as Jesus had appointed them, and they made readye the Passeouer. When the euen was come, he sate downe with the twelue. And as they did eate, he said: Verely I say vnto you, that one of

you shall betraye me. And they were exceading sorowful, and began euery one of them to saye vnto hym: Lord, is it I? He aunswered and sayed: he that dyppeth his hande with me in the dishe, the same shal betray me. The sonne of man truely goeth, as it is wrytte of hym: but woe vnto that man by whom the sonne of man is betrayed. It had been good for that man, yf he had not been borne. Then Judas, whyche betrayed hym, aunswered, and sayed: Maister, is it I? He sayed vnto hym: thou hast sayd. And when they were eatyng, Jesus tooke bread, & when he had geuen thankes, he brake it and gaue it to the disciples, and sayed: Take, eate, thys is my body. And he toke the cup, and thanked, and gaue it the, saying: Drinke ye all of thys: for thys is my bloud (which is of the newe Testamente) that is shed for many, for the remission of sinnes. But I say vnto you: I wil not drinke hencefoorth of this fruite of the vine tree, vntil the day whe I shal drinke it newe with you in my fathers kingdom. And when they had sayd grace, they went out vnto mounte Oliuete. Then sayd Jesus vnto them: all ye shalbe offended because of me this night. For it is written: I wil smite the shepeheard,

heard, and the shepe of the flocke shall be scattered abroade: but after I am risen agayne, I wyll goe before you into Galile. Peter answered, and said vnto hym: thoughe all men be offended because of thee, yet wil I not be offended. Jesus sayed vnto hym: verely I say vnto thee, that in thys same nyght, before the Locke krowe, thou shalte denye me thrise. Peter said vnto him: yea, though I shoulde dye with thee, yet wyll I not denye thee. Likewise also sated al the disciples. Thē came Jesus with them vnto a farme place, (which is called Gethsemane) and sayed vnto the Disciples. Sytte ye here, whyle I goe and praye yonder. And he tooke with hym Peter, and the two sonnes of Zebede, & began to ware sorowful and heauy. Then said Jesus vnto them. My soule is heauy euen vnto the death. Tarye ye here and watche with me. And he wente a lyttle farther, and fell flatte on hys face, and praied, sayinge: O my father, if it be possible, let this cup passe from me: neuertheless, not as I wyll, but as thou wilt. And he came vnto the disciples, & found them asleepe, and sayed vnto Peter: what, could ye not watche with me one houre? watche & praye that ye entre not

into temptacion: the spirite is willing, but the flesshe is weake. He went awaye once agayne and prayed, sayinge: O my father, yf thys cuppe maye not passe awaye from me except I drinke of it, thy will be fulfylled: and he came and found them a slepe againe, for theyr eies were heauy. And he left the, and went againe and prayed the thirde tyme, sayinge the same wordes. Then commeth he to his disciples, and sayed vnto them: slepe on nowe and take youre rest. Behoulde, the houre is at hande, and the sonne of man is betraied into the handes of synners. Ryse, let vs be goyng: behoulde, he is at hande that doeth betraye me. While he yet spake: loe, Judas one of the noumbre of the twelue came, and with hym a greate multytude wyth sweordes and staues, sente from the chiefe Priestes and Elders of the people. But he that betraied him, gaue them a toke, sayinge: whomsoeuer I kisse, the same is he, holde hym fast. And forthwith he came to Jesus, and sayed: Hayle master, and kissed hym. And Jesus sayd vnto hym: frende, wherefore arte thou come? Then came they and layed handes on Jesus, & toke hym. And behold, one of them that were with Jesus, stretched out his hand, and

drewe

drewe his sweorde, and stroke a seruaũt of the hye priest, and smote of hys eare. Then sayd Jesus vnto hym: put vp thy sworde into the sheath, for all they that take the sweorde shall perysshe wyth the sweorde. Thynkest thou that I can not nowe praye to my father, and he shall geue me euen nowe, more then twelue legyons of Aungelles? But howe then shall the scriptures bee fulfylled? For thus muste it bee. In that same houre sayd Jesus to the multitude: ye be come out as it were to a theefe with sweordes and staues, for to take me. I sate daylye with you teaching in the Temple, and ye toke me not. But al this is done that the scriptures of the Prophetes myght be fulfylled. Then all the disciples forsoke hym and fledde. And they toke Jesus and ledde hym to Cayphas the hye Priest, where the Scrybes and the Elders were assembled. But Peter folowed him afarre of vnto ỹ hie Priestes palace, and wente in, and sate wyth the seruauntes to see the ende. The chiefe Priestes and Elders, and all the counsell, sought false witnesse agaynste Jesus (for to put hym to death) but founde none: yea, when many false wytnesses came, yet founde they none. At the laste

came two false witnesses, & sayed: This
felowe sayd: I am hable to destroye the
temple of God, and to builde it agayne
in three dayes. And the chiefe Priest a-
rose, & saied vnto him: aunswerest thou
nothyng? Why doe these beare witnes
against thee? But Jesus held his peace.
And the chiefe Priest aunswered, and
sayed vnto hym. I charge thee by the li-
uing god, that thou tel vs, whether thou
bee Christe the sonne of God. Jesus
sayed vnto hym: thou hast sayed: Neuer-
theless I saye vnto you, hereafter shall
ye see the sonne of man sytting on the
ryghte hande of power, and comming
in the cloudes of the skye. Then the hye
Priest rent hys clothes, saying: he hath
spoken blasphemy, what nede we of any
more witnesses: Beholde, now ye haue
heard his blasphemye, what thynke ye?
They aunswered, and sayed: he is wor-
thy to dye. Then dyd they spytte in hys
face, and bufeted hym wyth fistes. And
other smote hym on the face with the
palme of their handes, saying: tell vs
thou Christ, who is he that smote thee?
Peter sate wythoute in the courte, and
a damosell came to him, saying: thou al-
so wast with Jesus of Galile: but he de-
nyed beefore them all, saying: I wote

not

not what thou sayest. Whe he was gone out into the porche, another wenche sawe hym, and sayed vnto them that were there: Thys felowe was also wyth Jesus of Nazareth. And agayne he denyed with an othe, saying: I doe not knowe the man. After a whyle came vnto hym they that stode by, and sayd vnto Peter: surely thou art euen one of them, for thy speache bewrayeth thee. Then began he to curse & to sweare, that he knewe not the man. And immediatlye the Cocke krew. And Peter remembred the word of Jesu, which said vnto hym: before the cocke krowe, thou shalt deny me thrise: and he wente oute and wepte bytterlye. When the morning was come, all the chief Priestes and Elders of the people helde a counsell agaynst Jesus, to putte hym to death, and brought him bounde, and delyuered hym vnto Poncius Pylate the deputie. Then Judas (whyche had betrayed hym) seeyng that he was condemned, repented hym selfe, and brought agayne the .xxx. plates of syluer to the chiefe Priestes & Elders, saying: I haue synned betraying the innocente bloud. And they said: what is that to vs? See thou to that. And he caste down the syluer plates in the Temple, and de-

parted, and went and hanged himselfe. And the chiefe Priestes toke the syluer plates, and sayd: It is not lawful for to put them into the treasure, because it is the price of bloud. And they toke counsayle, and boughte with them a potters field to bury straungers in. Wherefore the fielde is called Haceldema, that is, the field of bloud, vntyl thys daye. Thē was fulfilled that which was spoken by Jeremye the Prophete, sayinge: and they toke thyrtie syluer plates, the price of hym that was valued, whom they bought of the children of Israel, & gaue them for the potters field, as the Lorde appoynted me. Jesus stode before the deputie, and the deputie asked him, sayinge: Arte thou the king of the Jewes? Jesus sayd vnto hym: thou sayest. And whē he was accused of ỳ chief Priestes and elders, he aūswered nothing. Then sayd Pilate vnto hym: hearest thou not howe many witnesses they lay against thee? and he aunswered him to neuer a worde, insomuch that the deputie merueyled greatly. At that feast, the deputie was wonte to deliuer vnto the people a prisoner whom they would desyre. He had thē a notable prisoner called Barrabas. Therfore, whē they were gathered toge-

red together, Pilate sayd: whether wyll ye that I geue loose vnto you, Barrabas, or Jesus whiche is called Christ? For he knew that for enuy they had deliuered hym. When he was set down to geue iudgement, his wife sẽt vnto hym, saying: haue thou nothyng to doe with that iust man. For I haue suffered thys day many thynges in my slepe, because of hym. But the chief Priestes & elders perswaded the people that they shoulde aske Barrabas, & destroye Jesus. The deputie aunswered, and saied vnto thẽ: whether of the twayne wyll ye that I let loose vnto you? They sayed, Barrabas. Pilate said vnto them: what shal I doe then with Jesus, whiche is called Christ? They all sayd vnto him: let him be crucified. The deputie said: what euil hath he done? but they cried ỹ more, saying: let him be crucified. When Pylate saw that he could preuaile nothing, but that more busynes was made: he tooke water, and washed his hãdes before the people, saying: I am innocẽt of ỹ bloud of thys iust person, see ye. Thẽ aunswered all the people & sayd: his bloud be on vs & on our children. Thẽ let he Barrabas loose vnto them, & scourged Jesus, & deliuered him to be crucified. Thẽ the

souldiours

souldiours of the deputie toke Jesus into the common hal, & gathered vnto him all the company: & thei stripped him, and put on hym a purple robe, and platted a crowne of thornes, and put it vpon hys head, & a rede in his right hād, & bowed the knee before him, & mocked him, saying: hayle king of the Jewes, and when they had spyttē vpon him, they tooke the rede & smote hym on ẏ head. And after that they had mocked him, they toke the robe of him agayne, & put his own rayment on him, & led him away to crucifie hym. And as they came out, they founde a mā of Cirene (named Simō) him thei compelled to beare his crosse. And they came vnto ẏ place which is called Golgotha, that is to saye (a place of deadde mens sculles) and gaue hym vyneger mingled with gall to drynke: & when he had tasted therof, he woulde not drinke. Whē they had crucified him, thei parted his garmentes and did cast lottes, that it myght be fulfylled which was spoken by the Prophete: They parted my garmentes among them, and vpon my vesture did they cast lottes. And they sate & watched hym there, and set vp ouer hys head ẏ cause of hys death wrytten. This is Jesus the kyng of the Jewes. Then

were

were there two theues crucifyed wyth hym, one on the ryght hande, and an other on the left. They that passed by, reuiled him, wagging their heades, & saying: thou that destroyeste the temple of God, & didst build it in three dayes, saue thy selfe. If thou be ỹ sonne of god, come down from the crosse. Likewise also the hie priestes mockyng hym with ỹ Scribes & Elders, sayd: he saued other, himselfe he cannot saue. If he be the king of Israel, let hym nowe come downe from the crosse, and we wil beleue hym: He trusted in god, let him deliuer hym now yf he wyll haue hym: for he sayed, I am the sonne of God. The theues also whiche were crucified wyth hym, caste the same in hys teeth. From the syxth houre was there darkenesse ouer al the lande vntill the ninth houre. And about the nynth houre, Jesus cryed wyth a loude voyce, saying: Ely, Ely, Lamazabathani: that is to say: My God, my god, why hast thou forsaken me? Some of them that stoode there, when they heard that, sayed: Thys manne calleth for Helyas. And strayghte waye one of them ranne and tooke a sponge, and when he had filled it full of vineger, he put it on a rede, and gaue him to drinke.

Other

Other sayed: let bee: let vs see whether Helyas will come and deliuer him. Iesus, when he had cryed agayne with a loude voyce, yelded vp the goost. And behold, the vayle of the temple dyd rent in two partes from the top to the bottome, and the earth did quake, and the stones rent, and graues dyd open, and many bodies of Saintes which slept, arose & went out of the graues after his resurrectiō, and came into the holy citie, and appeared vnto many. When the Centuryon, and they that were with him watching Iesus, saw the earthquake, & those thynges whiche hapned, they feared greatly, saying: Truely this was ye sonne of God. And many women were there (beholdyng him a farre of) which followed Iesus frō Galile, ministryng vnto him: Emong whiche was Marye Magdalene, and Marye the mother of James and Joses, and the mother of Zebedes children.

¶ Monday before Easter.

¶ The Epistle.

Esai. lxiii. WHat is he this that cometh frō Edom, with redde coloured clothes of Bosra (which is so costly clothe) and cometh in so mightely with all his strength? I am he that

that teacheth rightousnes, & am of power to helpe. Wherfore thē is thi clothing red, and thy raiment like hys that treadeth in the wyne presse? I haue troden the presse my self alone, and of al people there is not one wyth me. Thus wyll I treade down mine enmies in mi wrath, and set my fete vpon thē in mine indignacion: And their bloud shall besprynge my clothes, and so wyll I stayne all my raiment. For ỳ day of vengeaunce is assigned in my heart, and the yeare when my people shall be delinered is come. I loked about me, and there was no man to shew me any helpe. I meruailed that no man held me vp. Then I held me by myne own arme, & my feruentnes sustained me. And thus wil I treade down the people in my wrath, & bathe them in my displeasure, and vpon the earth wyl I laye their strength. I wil declare the goodnes of the lord, yea and the prayse of the lord, for al that he hath geuen vs, for the great good that he hath done for Israel, which he hath genē them of hys own fauour, & according to ỳ multitude of his louing kindnes. For he said: these no doubte are my people, and no shrynkyng children, and so he was their sauiour. In theyr troubles he was also

troubled

troubled with them, and the Angel that went furth from his presence, deliuered thē. Of very loue and kyndnes that he had vnto thē, he redemed them. He hath borne them & caried them vp, euer sence the worlde began: But after they prouoked hym to wrath and vexed his holy minde, he was their enemy, and fought against them himselfe. Yet remembred Israell the olde tyme of Moyses and hys people, saying: where is he that brought them frō the water of the sea, with them that fede his shepe? where is he that hath geuen hys holye spirite among them? he lead them by the righte hande of Moyses, with hys glorious arme, deuiding the water beefore them (wherby he gate himself an euerlasting name:) he lead thē in ẏ depe, as an horse is lead in the plain, that they should not stumble: as a tame beaste goeth in the field, & the breath geuen of god geueth hym rest. Thus (O god) hast thou lead thy people, to make thy selfe a glorious name withall. Loke down then frō heauen, & behold the dwelling place of thy sanctuary, and thy glory. How is it that thy gelousy, thy strength, ẏ multitude of thy mercyes, and thy louing kyndnesse, wilt not be entreated of vs? yet art thou

our

oure father. For Abraham knoweth vs not, neither is Israel acquaynted wyth vs: But thou Lord art our father & redemer, and thy name is euerlastyng. O Lord, wherfore hast thou lead vs oute of thy way: wherefore hast thou hardened our harts that we feare thee not: Be at one with vs agayne for thy seruauntes sake, & for the generacyon of thine heritage. Thy people haue had but a little of thy sanctuary in possession: for our enemyes haue troden downe ỳ holy place. And we were thine from ỳ begynnyng, when thou wast not their lorde, for they haue not called vpon thy name.

The Gospell.

After two dayes was Easter, and the dayes of swete bread. And the hye Prestes and the Scrybes soughte how they might take him by crafte, and putte hym to death. But they sayed: not in the feaste daye, lest any busynesse aryse among the people. And when he was in Bethanye in the house of Symon the Leper, euen as he sate at meate, there came a woman hauing an Alabaster bore of oyntemente, called Narde, that was pure and costly: and she brake the bore, and powred it vpon his head. And there wer some that were Marke. xiiii.

were not contente within themselues, & said: what neded this waste of ointmēt? for it might haue been sold for more the three hundred pente, and haue been geuen vnto the poore. And they grudged agaynst her. And Jesus sayed: let her alone, why trouble ye her. She hath done a good worke on me: for ye haue poore with you alwayes, and whensoeuer ye wil ye may doe them good: but me haue ye not alwayes. She hath done that she could, she came aforehande to annoynte my body to the burying. Verely I say vnto you: wheresoeuer this gospell shall be preached throughout ỹ whole world, thys also that she hath done, shall be rehearsed in remembraunce of her. And Judas Iscarioth one of the twelue, went awaye vnto the hie Priestes to betray him vnto them. When they heard that, they were glad, and promysed that they would geue hym money. And he sought how he might conueniently betraye him. And ỹ first day of swete bread (when they offered the Passeouer) his disciples sayd vnto him: where wilt thou that we goe and prepare, that thou mayest eate the Passeouer? And he sente foorth two of hys disciples, and said vnto them: goe ye vnto the Citie, and there shall meete

you

you a man bearing a pytcher of water, folow him. And whithersoeuer he goeth in, say ye vnto the good mā of the house, the maister sayeth, where is the geaste chaumber, where I shal eate the Passeouer with my disciples? And he will shewe you a great parlour paued & prepared, there make ready for vs. And his disciples went furth, and came into the citie, and found as he had sayd vnto thē: and they made readi the passeouer. And when it was nowe euentyde, he came with the twelue. And as they sate at borde and did eate, Iesus sayd: verely I saye vnto you, one of you (ỳ eateth with me) shall betraye me. And they began to be sorye, and to say to him one by one: is it I? and another sayde: is it I? he answered, and sayd vnto them: it is one of the .xii. euen he that dyppeth with me in the platter. The sonne of man truelye goeth as it is writtē of hym, but woe to that man, by whom the sonne of man is betrayed: good wer it for that man, if he had neuer been borne. And as they dyd eate, Iesus tooke bread, and when he had geuen thankes, he brake it, & gaue to thē, and sayde: Take, eate, thys is my body. And he toke the cup, & whē he had geuen thankes, he tooke it to them, and

thei al dranke of it. And he said vnto the: This is my bloud of the new testamẽt, whiche is shed for many. Verely I saye vnto you, I wyll drynke no more of the fruite of the vine, vntil that daye that I drinke it newe in the kyngdome of god. And whẽ thei had said grace, thei wente oute to the mounte Oliuete. And Jesus saith vnto thẽ: al ye shalbee offended because of me this night. For it is written: I will smite the shepeheard, & the shepe shalbe scattered: but after that I am ryssen agayn, I wyl goe into Galile before you. Peter sayde vnto him: and though all men bee offended, yet will not I. And Jesus saith vnto him: verely I saye vnto thee, that this day, euen in this night, before the Locke krow twise, thou shalt denye me three tymes. But he spake more vehementlye: yf I shoulde dye with thee, I wyll not denye thee: Lykewyse also said they al. And they came into a place whyche was named Gethsemane, and he sayd to his disciples: sytte ye here whyle I goe aside and praye. And he taketh wt him Peter, & James, and John, and beganne to ware abashed, and to bee in an agonye, and sayde vnto them: My soule is heauy euen vnto the death: tarye ye here and watche.

And

And he went furth a little, & fell downe flat on the groūd & prayed, that if it wer possible, the houre might passe frō hym. And he sayde: Abba father, all thynges are possible vnto thee, take awaye thys cup from me: neuertheles, not as I wil, but that thou wilt be done. And he came and founde them sleping, and sayeth to Peter: Symon, slepest thou? Couldest not thou watche one houre? watche ye & pray, lest ye enter into temptacion: the spirite truely is ready, but the flesshe is weake. And agayn he wente aside and prayed, & spake thesame woordes. And he returned & foūd thē aslepe again, for theyr eyes wer heauy, neither wist they what to aunswere him. And he came the thyrde tyme and sayde vnto them: slepe hencefurth, and take your ease, it is ynough. The houre is come: behold, the sonne of man is betraied into the hādes of sinners: Ryse vp, let vs goe. Loe, he that betrayeth me is at hande. And immediately while he yet spake, commeth Judas (whiche was one of the twelue) and with him a great number of people with sweordes and staues, from the hye Priestes, & Scribes, and Elders. And he that betrayed him, had geuen them a generall token, sayinge: whosoeuer I

do kisse, the same is he: take & leade him awaye warelye. And assone as he was come, he goeth streyght waye to him, & saith vnto hym: Maister, Maister, and kissed him: and they layde theyr handes on him, and toke him. And one of them that stode by, drewe out a swoorde, and smote a seruaunte of the hye Priestes, and cutte of hys eare. And Jesus answered, and sayd vnto them: ye be come out as vnto a theefe with swoordes and staues, for to take me. I was daily with you in the Temple teachynge, and ye tooke me not, but these thynges come to passe, that the Scripture shoulde be fulfylled. And they al forsoke hym, and ranne awaye. And there folowed hym a certain yong man clothed in linnen vpō ꝑ bare: and the yong men caught hym, and he lefte his lynnen garmente, and fledde from them naked. And they ledde Jesus awaye to the hygh Priest of all, and with him came al the hye Priestes and the Elders, and the Scrybes. And Peter folowed him a great way of (euē tyll he was come into the palace of the hie Priest) & he sate with the seruaūtes, and warmed himselfe at the fyre. And the hye Priestes & al the counsel sought for witnesse against Jesu, to putte hym

to

to deathe, and founde none: for manye bare false witnes against him, but their wytnesses agreed not together. And there arose certayne and brought false witnesse agaynst hym, saying: we heard him saye, I will destroye thys Temple that is made with handes, and within three dayes, I wil builde another made without handes. But yet theyr wytnesses agreed not together. And the hye Priest stoode vp among them, and asked Jesus, saying: aunswerest thou nothyng? Howe is it that these beare witnesse agaynst thee? But he helde hys peace, and aunswered nothyng. Agayne the hye Priest asked hym, and sayd vnto hym: Art thou Christ the sonne of the blessed? And Jesus sayde: I am. And ye shall see the sonne of man sitting on the right hand of power, and coming in the cloudes of heauen. Then the hye Priest rent hys clothes, and sayde: what neede wee anye further of witnesses? ye haue heard blasphemye, what thinke ye? And they al condemned hym to be worthy of death. And some began to spytte at him, and to couer hys face, and to beate hym with fistes, & to saye vnto hym: Areade, And the seruauntes bufeted him on the face. And as Peter was beneath in the

palace, there came one of the wenches of the hiest priest: & when she saw Peter warming himselfe, she loked on hym, & sayde: wast not thou also with Jesus of Nazareth? And he denyed saying: I know him not, nether wot I what thou sayst. And he went out into the porche, & the Cocke krewe. And a damosel (when she saw hym) began agayn to say to the that stode by: this is one of them. And he denied it agayne. And anone after, they that stode by, sayd agayne vnto Peter: surely thou art one of the, for thou art of Galile, and thy speache agreeth therto. But he began to curse & to sweare, saying: I knowe not this man of whom ye speake. And agayne the Cocke krewe, & Peter remembred the woorde that Jesus had said vnto him: before the Cocke krowe twyse, thou shalt denye me thryes tymes. And he began to wepe.

Tuesday before Easter.

The Epistle.

Esaye. l. THe lord god hath opened myne eare, therfore can I not say nay nether withdraw my selfe: but I offre my backe vnto ỹ smyters, & my chekes vnto the nyppers. I turne not my face frō shame and spitting, and the lorde God shal helpe me. Therefore shall I

shall I not be confoūded. I haue hardened my face lyke a flinte stone, for I am sure that I shall not come to confusion. He is at hād that iustifieth me, who wil then goe to law with me? Let vs stande one againste another: yf there bee anye that wil reason with me: lette him come here forth to me. Behold, the Lord God stādeth by me, what is he thē that can cōdemne me? lo, they shalbe like as an old cloth, the mothe shal eate thē vp. Therefore, whoso feareth the lorde amōg you, let him heare the voyce of his seruaunt. whoso walketh in darkenes, & no light shineth vpon him, let him put his truste in the name of the Lord, & holde him vp by his God: but take hede, ye al kiendle a fyre of the wrathe of God, & stirre vp the coales: walke on in the glisterīng of your own fyre, and in the coales that ye haue kiendled. This commeth vnto you from my hand, nameli that ye shal slepe in sorowe.

The Gospell.

AND anone in the dawnyng, the hye Priestes helde a counsayle with the Elders and the Scribes, and the whole congregacyon, and bounde Iesus, and ledde hym awaye, and deliuered him to Pilate. And mar. xv.

Pylate asked him: arte thou the Kyng of the Jewes? and he aunswered, and sayde to hym: thou sayest it. And the hye priestes accused hym of many thinges. So Pylate asked hym agayne, saying: aunswerest thou nothing? Behold how manye thynges they laye to thy charge. Jesus aunswered yet nothyng, so that Pylate merueyled. At that feaste Pylate dyd deliuer vnto them a prisoner, whomesoeuer they woulde desyre. And there was one that was named Barrabas, whiche laye bound with them that made insurrection: he hadde committed murther. And the people called vnto him, and beganne to desyre hym, that he woulde dooe accordyng as he hadde euer doone vnto them. Pylate aunswered them, saying: wyll ye that I lette looce vnto you the King of the Jewes? for he knewe that the hye priestes had deliuered hym of enuye. But the hye priestes moued the people ý he shoulde rather deliuer Barrabas vnto them.

Pylate aunswered agayne, & sayd vnto them: what wil ye that I then doe vnto him, whō ye call the king of the Jewes? And they cryed agayne, crucifye hym. Pylate sayd vnto thē: what euil hath he done? And they cryed the more feruētly,

crucifye

crucifye hym. And so Pylate willyng to
content the people, let loose Barrabas
vnto the, and deliuered vp Jesus (when
he had scourged him) for to be crucified.
And the souldiours ledde hym away in-
to the common hall, and called together
the whole multitude, and they clothed
him with purple, & they platted a crown
of thornes, and crowned hym withall,
and beganne to salute hym: Hayle king
of the Jewes. And they smote hym on
the head with a reede, and did spytte vp-
on hym, and bowed theyr knees and
worshypped him. And when they hadde
mocked hym, they tooke the purple of
hym, and put hys owne clothes on him,
and ledde him out to crucifye hym. And
they compelled one that passed by, cal-
led Simon of Cyrene (the father of A-
lexandre and Rufus) whiche came oute
of the fielde, to beare hys crosse. And
thei brought him to a place named Gol-
gotha (which if a man interprete) is the
place of dead mens sculles: & they gaue
hym to drynke, wyne myngled wyth
myrrhe, but he receiued it not. And whē
they had crucifyed him, they parted hys
garmētes, casting lottes vpon thē what
euery mā should take. And it was about
the thyrd houre, and they crucified him.

And

And the tytle of hys cause was written. The Kyng of the Jewes. And they crucifyed with hym two theues, the one on his right hande, & the other on his lefte. And the scripture was fulfilled, whiche sayeth: he was counted among the wicked. And they that wente by, rayled on hym, wagging theyr heades, & saying: A wretche, thou that destroyest the temple, and buildest it again in three dayes, saue thy selfe and come downe from the crosse. Likewise also mocked hym the hye priestes among themselues wyth the Scrybes, and sayde: he saued other men, himself he cannot saue. Let Christ the kyng of Israel descende nowe from the crosse, that we may see & beleue. And they that were crucifyed with him, checked him also. And when the sixth houre was come, darkenesse arose ouer all the earth, vntil the ninth houre. And at the ninth houre, Jesus cryed with a loude voyce, saying: Eloy, Eloy, Lamazabathanye: whiche is (if one interprete it) my God, my God, why hast thou forsaken me? And some of the that stoode by, when they heard that, sayd: beholde, he calleth for Helias. And one ranne and fylled a sponge full of vinegre, and put it on a reede, and gaue hym to drynke, saying:

saying: let him alone, let vs see whether Helias will come and take him downe. But Jesus cryed with a loude voyce, and gaue vp the ghost. And the vayle of the temple rent in two pieces from the top to the bottome: And when the Centurio (which stode before him) saw that he so cryed, and gaue vp the ghoste, he sayde: truely this man was the sonne of God. There were also weomen a good way of, beholding hym: among whome was Mary Magdalene, and Mary the mother of James the little, & of Joses, and Mary Salome (whiche also when he was in Galile, had folowed him and ministred vnto hym) and manye other weomen, whiche came vp with hym to Jerusalem. And nowe when the euen was come, beecause it was the daye of preparyng, that goeth before the Sabboth) Joseph of the citie of Aramathia, a noble counsaylour, whiche also loked for the kyngdome of God, came and went in boldely vnto Pylate, and begged of hym the bodye of Jesu. And Pylate merueyled ý he was already dead, and called vnto hym the Centurion, & asked of him whether he had been anye while dead. And whē he knew the truth of the Centurion, he gaue the bodye

to Joseph

to Joseph, and he bought a linnē cloth, and toke him down, and wrapped hym in the linnen clothe, and layde hym in a sepulchre that was hewē out of a rocke, and rolled a stone before the doore of the Sepulchre. And Marye Magdalene, and Mary Joses, beheld where he was layde.

Wednesday before Easter.

The Epistle.

Hebr. ix. WHereas is a Testament, there must also (of necessitie) bee the death of hym that maketh the testament. For ỹ testament taketh autoritie when men are dead: for it is yet of no value, as long as he that maketh the testamēt is alyue: for which cause also, neither the fyrst testamente was ordeined without bloud. For when Moses had declared all the commaundement to all the people: accordyng to ỹ lawe, he toke the bloud of calues and of Goates, with water and purple wolle, and ysope, and sprynkled both the boke and all the people, saying: thys is the bloud of the testament, which God hath appoynted vnto you. Moreouer, he sprinkled the tabernacle with bloud also, and al the ministring vessels. And almost al thinges are by the lawe purged with

with blonde, and without shedyng of blonde is no remission. It is nede then, that ỳ similitudes of heauenlye thinges be purifyed with such thinges: but ỳ the heauenly thinges thẽselues, be purified with better sacrifices thẽ are those. For Christ is not ẽtred into the holye places ỳ are made with handes (whiche are similitudes of true thinges) but is entred into very heauen, for to appeare now in the sight of God for vs: not to offre himselfe often, as the hye Priest entreth into ỳ holy place euerye yere with strange blonde: for then must he haue often suffered sence the worlde began. But nowe in the ende of the worlde hath he appeared once, to put sinne to flyght by the offring vp of himself. And as it is appointed vnto all menne, that they shall once dye, & then cometh the iudgemente: Euen so Christ was once offred to take away the sinnes of many, and vnto them that loke for him, shal he appeare again without sinne vnto saluacion.

The Gospell.

THe feaste of swete bread drewe nye, whiche is called Easter, & the hye priestes and Scribes sought how thei might kil him, for they feared the people. Then entred Satan Lu. xxii

Sathan into Judas, whose syrname was Iscarioth (which was of the number of the .xii.) and he went his way and commoned with the hye Priestes and officers, how he myght betray him vnto them. And they were glad, and promysed to geue hym money. And he consented and sought opportunitie to betraye hym vnto them when the people were away. Then came the day of swete bread when of necessitie the passeouer must bee offered. And he sent Peter and John, saying: goe and prepare vs the passeouer, that we may eate: They sayde vnto hym: where wilt thou that we prepare? And he sayd vnto them: beholde, when ye entre into the citie, there shall a manne mete you, bearing a pitcher of water, him folowe into the same house that he entreth in, & ye shal say vnto ỹ good man of ỹ house, the maister saith vnto thee: where is the geast chaumbre where I shall eate the Passeouer with my Disciples? And he shall shewe you a great parlour paued, there make readye. And they went and founde as he had sayd vnto them, & they made ready the passeouer. And when ỹ houre was come, he sate dowme, and the twelue Apostles with him. And he sayd vnto them: I haue inwardly desyred to

eate

eate this Passeouer with you, before ỹ I suffer. For I saie vnto you: hencefurth wyll I not eate of it anye more, vntill it be fulfilled in the kyngdom of god. And he tooke the cup, and gaue thankes, and sayde: Take thys and deuyde it among you. For I sai vnto you: I wil not drinke of the fruite of this vine, vntil the kingdome of god come. And he toke bread, & whē he had geuē thankes, he brake it, & gaue vnto them, saying: Thys is my body which is geuen for you: This doe in the remembraunce of me. Lykewyse also when he had supped, he tooke the cuppe, saying: Thys cuppe is the newe Testament in my bloude, which is shed for you. Yet beeholde, the hande of hym that betrayeth me, is with me on the table. And truelye the sonne of manne goeth as it is appoynted, but woe vnto that manne, by whome he is betrayed. And they beganne to enquire amonge themselues, whiche of them it was that should dooe it. And there was a stryfe among them, which of them should seme to be the greatest. And he sayd vnto thē: the Kinges of nacions reigne ouer thē, and they that haue autoritie vpon thē, are called gracious: but ye shall not so be. But he that is greatest among you,

shalbe

shalbe as the yonger, & he that is chiefe, shalbe as he that doeth ministre. For whether is greater, he that sytteth at meate, or he that serueth? Is it not he that sitteth at meate? But I am among you as he that ministreth. Ye are they which haue bydden with me in my temptacions. And I appoynte vnto you a kyngdome, as my father hath appoynted to me, that ye maye eate and drinke at my table in my kingdome, and sit on seates iudgeing the twelue tribes of Israell. And the lord sayd: Symon, Symon, behold, Satan hath desyred to syft you as it were wheate. But I haue prayed for thee, that thy fayth fayle not. And when thou arte conuerted, strength thy brethren. And he said vnto him: Lord, I am ready to goe with thee into prison, and to death. And he sayd: I tell thee Peter, the cocke shall not crowe thys daye, tyll thou haue denyed me thryse that thou knowest me. And he sayde vnto them: when I sente you without wallette and scrip, and shooes, lacked you any thing? And they sayde, no. Then sayde he vnto them: but now he that hath a wallet, let hym take it vp, and likewise his scrippe. And he that hath no sweorde, lette hym sell hys coate and by one. For I saye

vnto

vnto you, that yet ỳ same which is writ-
ten, must be perfourmed in me: euen a-
mong the wycked was he reputed. For
those thynges which are written of me,
haue an ende. And they sayed: Lord, be-
hold, here are two sweordes: and he said
vnto thē: it is ynough. And he came out,
and went (as he was wonte) to mounte
Oliuet. And the disciples folowed him.
And when he came to the place, he sayed
vnto them: pray, lest ye fall into temp-
tacion. And he gate himself frō them a-
bout a stones cast, & kneled down & pray-
ed, saying: Father, if thou wylt, remoue
this cuppe from me: Neuertheless, not
my wil, but thyne be fulfilled. And there
appeared an Aungell vnto him frō hea-
uen, comforting him. And he was in an
agonye, and prayed the longer: and his
sweate was like droppes of bloud, trick-
lyng down to the ground. And when he
arose from prayer, and was come to his
disciples, he founde thē slepyng for hea-
uines, and he sayd vnto them: why slepe
ye: Ryse and pray, lest ye fal into temp-
tacion. While he yet spake, behold, there
came a companye, & he that was called
Judas, one of the twelue, went before
them, and prealed nye to Jesus, to kysse
hym. But Jesus sayd vnto him: Judas,

betrayeste thou the sonne of man wyth a kisse? When they which were about hym sawe what woulde folowe, they said vnto him: Lord, shal we smite wyth the sworde? And one of them smote a seruaunt of the hie Priestes, and stroke of his right eare. Jesus aunswered, and sayd: suffre ye thus farre forth. And whe he touched his eare, he healed him. The Jesus sayed vnto the hie Priestes, and rulers of the Temple, and the Elders, which were come to hym: Ye bee come oute as vnto a these, with sworodes and staues. When I was dayly with you in the Temple, ye stretched forth no hades agaynst me: but thys is euen your very houre, and the power of darkenes. The toke they him and led him, and brought hym to ỹ hie priestes house. But Peter folowed a farre of. And when they had kiendled a fyre in the middes of the palace, and were set downe together, Peter also sate down among them. But when one of the wenches beheide him, as he sate by the fyre (and looked vpon hym) she sayed: thys same felowe was also with hym. And he denied hym, saying: woman, I knowe hym not. And after a litle whyle, another saw hym, and sayed:

sayde: thou arte also of them. And Peter sayd: man I am not. And aboute the space of an houre after, another affyrmed, sayinge: verelye this felowe was wyth hym also, for he is of Galile. And Petre sayd: man, I wote not what thou sayest. And immediatelye whyle he yet spake, the Cocke krewe. And the Lorde turned backe and looked vpon Petre. And Peter remembred the word of the Lord, how he had sayd vnto hym: before the Cocke krowe, thou shalte denye me thryse: and Petre went out & wept bytterlye. And the menne that toke Jesus, mocked hym, & smote hym, & when they had blindfolded him, thei stroke hym on the face, & asked him, saying: Arede, who is he that smote thee? And manye other thinges despitefully sayde they agaynst him. And as sone as it was day, the Elders of the people, and the hye Priestes and Scribes, came together, and ledde him into theyr counsayle, sayinge: Arte thou verye Chryste? tell vs. And he sayde vnto them: yf I tell you, ye wyll not beleue me: and yf I aske you, you wyll not aunswere, nor lette me goe: hereafter shal the sonne of mā syt on the

right hande of the power of God. Then sayd they all: Art thou then the sonne of God? he sayde: Ye saye that I am. And they saide: what nede we of any further witnesse? For we our selues haue heard of his owne mouth.

Thursday before Easter.

The Epistle.

1. cor. 11. THis I warne you of, & cõmend not, that ye come not together after a better maner, but after a worse. For first of all, when ye come together in the congregacion, I heare that there is discenciõ amõg you, and I partely beleue it. For there must be sectes amõg you, that they which are perfecte among you, maye bee knowen. When ye come together therefore into one place, the Lordes supper cannot be eaten, for euery manne beginneth afore to eate his owne supper. And one is hũgrie, & another is dronken. Haue ye not houses to eate and drinke in? or despyse ye the congregacion of god, and shame the that haue not? what shall I saye vnto you? shal I praise you? In this I praise you not. That whiche I deliuered vnto you, I receiued of the lord. For the Lord Iesus, the same night in whiche he was betrayed,

betrayed, toke bread, and when he had geuen thankes, he brake it, & said. Take ye and eate, this is my bodye which is broken for you. This doe ye in the remembraunce of me. After the same maner also, he toke the cuppe when supper was done, saying: This cup is the newe Testamẽt in my bloud. This doe, as oft as ye drynke it, in remembraũce of me. For as often as ye shall eate this bread, and drinke of this cup, ye shal shewe the Lordes death till he come. Wherefore, whosoeuer shall eate of this bread, and drinke of this cup of the lord vnworthely, shalbe guilty of the body and bloud of the lorde. But let a man examine him selfe, & so let hym eate of the bread and drinke of the cup. For he that eateth and drinketh vnworthely, eateth & drinketh his own damnation, because he maketh no differẽce of the Lordes body. For this cause many are weake and sicke among you, & many slepe. For if we had iudged our selues, we shoulde not haue been iudged. But when we are iudged of the Lorde, we are chastned, that we should not be damned with the worlde. Wherefore my brethren, when ye come together to eate, tarye one for another. If any man hunger, lette hym eate at

home, that ye come not together vnto condemnacion. Other thynges wyll I set in ordre when I come.

Lu.xxiii

The Gospel.

THe whole multitude of them arose, and lead him vnto Pilate. And they began to accuse hym, saying: we founde thys felowe peruertyng the people, & forbiddyng to paye tribute to Cesar, saying that he is Christe a Kyng. And Pylate apposed hym, saying: arte thou the Kyng of the Jewes? he answered hym, and sayde: thou sayest it. Then sayde Pilate to the hye Priestes and to the people: I fynde no fault in this man. And they were the more fierce, saying: he moueth the people, teachyng throughout all Jury, & began at Galile euen to this place. When Pilate heard mencion of Galile, he asked whether the manne were of Galile. And assone as he knew that he belonged vnto Herodes iurisdiction, he sent hym to Herode, which was also at Jerusalē at that tyme. And whē Herode saw Jesus, he was exceadyng glad, for he was desyrous to see him of a long season, because he had heard many thinges of him, and he trusted to haue seen some myracles done by hym. Then he questioned

with

with hym many wordes. But he answered him nothyng. The hie Priestes and Scribes stode forth, & accused hym straygh tly. And Herode with his mē of warre, despysed hym. And when he had mocked hym, he arayed hym in whyte clothyng, & sent him agayne to Pylate. And the same daye Pylate and Herode wer made frendes together. For before they wer at variance. And Pilate called together the hye Prystes, and the rulers, and the people, and saied vnto thē: ye haue brought this man vnto me, as one that peruerteth ỹ people: & behold, I examine him before you, and fynde no fault in this mā of those thynges wherof ye accuse him, no nor yet Herode. For I sent you vnto him, & loe, nothing worthy of death is done vnto hym: I wyll therfore chastē him, & let him loose. For of necessitie he must haue let one loose to thē at that feast. And al the people cried at once, saying: away with him, & deliuer vs Barrabas, which for a certain insurrection madē in the citie, and for a murther, was cast into prisō. Pilate spake agayne vnto them, wyllyng to let Jesus loose. But they cryed, saying: Crucifie him, Crucifie him. He sayed vnto them the thyrde tyme: what euill

hath he done? I fynde no cause of death in him: I will therfore chasten him and let him goe. And they cryed with loude voyces, requiring that he might be crucified. And the voyces of them, and of ỹ hie Priestes preuailed. And Pilate gaue sentence that it should be as they required, and he let loose vnto them him that (for insurrection and murther) was cast into prison, whō they had desired: and he deliuered to them Jesus, to doe with hym what they would. And as they lead hym awaye, they caughte one Symon of Cyrene comming oute of the field, and on him laid thei the crosse, that he might beare it after Jesus. And there folowed hym a great company of people, and of women, which bewailed and lamented hym. But Jesus turned backe vnto thē, and saied: ye daughters of Jerusalē, wepe not for me, but wepe for your selues and for youre children. For beholde, the dayes wil come, in the which they shal say: Happy are the barren, & the wombes that neuer bare, and the pappes whyche neuer gaue sucke. Thē shal they begin to say to the mountaynes, fall on vs: & to the hilles, couer vs. For yf they doe thys in a grene tree, what shalbe done in the drye? And there were

were two euil doers led with him to be slayn. And after that they were come to the place (whyche is called Caluarye) there thei crucified him & the euil doers: one on the right hande, and the other on the left. Thē said Jesus: father forgeue them, for they wote not what they doe. And they parted hys rayment, and cast lottes. And the people stode and beheilde. And the rulers mocked him with them, saying: he saued other men, let him saue hymselfe yf he be very Christe the chosē of god. The souldiers also mocked him, and came and offered him vyneger, and sayed: yf thou be the kyng of Jewes, saue thy self. And a superscription was writtē ouer him, with letters of Greke, and Latine, and Hebrue: Thys is the King of the Jewes. And one of the euil doers, whiche were hanged, rayled on him, saying: yf thou be Christ, saue thy self & vs. But the other aunswered and rebuked hym, saying: feareste thou not God, seing thou art in thesame damnacyon: we are righteously punyshed, for we receiue according to our dedes: but thys mā hath done nothing amisse. And he said vnto Jesus: lord, remembre me when thou comest into thy kingdō. And Jesus sayde vnto hym: verelye I saye

vnto

vnto thee: to daye shalt thou be wyth me in Paradyse. And it was about the sixth houre: and there was a darkenesse ouer all the earth, vntil the ninth houre, and the Sunne was darkened. And the vaile of the Temple dyd rente, euen through the myddes. And when Jesus had cryed wyth a loude voyce, he sayed: Father, into thy handes I commend my spirite. And when he thus had sayd, he gaue vp the ghoste. When the Centuryon sawe what had hapned, he glorysyed God, saying: verelye thys was a ryghteous man. And all the people that came together to see that syghte, and sawe the thynges which had hapned, smote their brestes & returned. And al his acquayntaunce, & the women that followed hym from Galile, stode afarre of beholdyng these thynges. And beholde, there was a man named Joseph, a counsaylor, & he was a good man & a iuste: the same had not consented to the counsayle & dede of them, whiche was of Aramathia, a citie of the Jewes, which same also wayteth for the kyngdom of god: he wente vnto Pilate & begged the body of Jesus, and toke it down, and wrapped it in a linne cloth, & layd it in a sepulchre that was hewen in stone, wherein neuer manne

before

before had been laide. And that day was the preparyng of the Sabboth, and the Sabboth drewe on. The women that folowed after, whiche hadde come with him frō Galile, beheelde the Sepulchre, and how his bodye was layde. And they returned, and prepared swete Odours & oyntmentes, but rested on the sabboth daye, according to the commaundement.

¶ On good fryday.

The Collectes.

ALmightye God, we beseche thee graciously to beholde this thy family, for y which our lord Jesus Christ was contented to bee betrayed, and geuen vp into the handes of wicked men, and to suffer death vpon the crosse: who lyueth and reigneth. &c.

ALmightye and euerlastyng God, by whose spirite the whole body of the churche is gouerned & sanctified: receiue our supplications & prayers, which we offre before thee for all estates of mē in thy holye congregation, that euerye membre of the same in his vocacion and ministery, maye truely and godly serue thee: through our Lorde Jesus Christe.

MErcyfull God, who hast made al men, & hatest nothyng that thou hast made, nor wouldest the death of a sinner,

sinner, but rather that he should be conuerted and lyue: haue mercye vpon all Jewes, Turkes, Infidels, and Heretiques, and take frō them al ignorance, hardnes of heart, and contempte of thy woord. And so fetche them home blessed Lorde to thy flocke, that they may be saued among the remnaunte of the true Israelites, and bee made one folde vnder one shepehearde Jesus Christ oure Lorde: who liueth and reigneth. &c.

¶ The Epistle.

Hebr. x. THe lawe (which hath but a shadowe of good thinges to come, & not the very fashion of thynges thēselues) can neuer with those sacrifices which they offer yere by yere continually, make the comers therunto perfect. For would not then those sacrifices haue ceassed to haue been offered, because that the offerers once purged, shoulde haue had no more conscience of sinnes? Neuertheless, in those sacrifyces is there mencion made of synnes euerye yere. For the bloude of Oxen and Goates cannot take awaye synnes. Wherefore, when he commeth into the woorld, he sayth: Sacrifice and offeryng thou wouldest not haue, but a body hast thou ordeyned me. Burntofferynges also

also for synne hatte thou not allowed. Then sayd I:loe, I am here. In the beginning of the boke it is written of me, that I shoulde dooe thy will, O God. Aboue, when he sayeth: Sacrifice and offeryng, and burnt sacrifices, and synne offeringes thou wouldest not haue, neither hast thou allowed them (which yet are offered by the law) then sayd he:loe, I am here to dooe thy wyll O God: he taketh awaye the fyrst to stablyshe the latter: by the whiche will, we are made holy, euen by the offering of the body of Jesu Christe once for all. And euerye Priest is ready, dayly ministryng and offering often times one maner of oblacyon, whyche can neuer take awaye sinnes. But thys man, after he hath offred one sacrifice for sinnes, is set down for euer on the right hande of God, and from hencefurth taryeth tyll his foes be made hys footestole. For with one offering hath he made perfecte for euer, thē that are sanctifyed. The holy goost hymselfe also beareth vs record, euen when he tolde before: This is the Testament that I wil make vnto them. After those dayes (sayeth the Lorde) I will put my lawes in theyr heartes, and in theyr myndes wyll I wryte them, and theyr

synnes

sinnes and iniquities will I remembr̃ no moze. And where remyssion of these thinges is, there is no moze offring foz sinnes. Seing therfoze bzethzen, that by the meanes of the bloude of Jesu, we haue libertie to ẽtre into the holy place, by the newe and liuing waye, which he hath pzepared foz vs through the vayle (that is to say, by his flesshe:) And seing also that we haue an hye Pziest whiche is ruler ouer the house of God, lette vs dzawe nye with a true hearte in a sure fayth, spzynkled in our heartes from an euil conscience, and washed in our bodies with pure water: let vs keepe ỹ pzofession of our hope, without waueryng, (foz he is faithful that pzomised) and let vs consider one another, to thyntẽt that we may pzouoke vnto loue, and to good wozkes, not fozsaking the felowshyppe that we haue among our selues, as the maner of some is: but let vs exhozt one another, and that so much the mozr, because ye see that the day dzaweth nye.

The Gospell.

John. xviii.

WHen Jesus had spoken these woordes, he wente furth with hys disciples ouer the bzooke Kedzon, where was a garden into

into the whiche he then entred with his disciples. Judas whiche also betrayed hym, knew the place: for Jesus oftimes resorted thither with hys disciples. Judas then after he had receiued a bond of men (and ministers of the hye Priestes and Pharisees) came thither with lanternes, & fyrebrandes, & weapons. And Jesus knowyng all thinges that should come on him, went furth and sayd vnto them: whom seke ye? They aunswered hym: Jesus of Nazareth. Jesus said vnto them: I am he. Judas also whiche betrayed him, stode with them. Assone the as he had sayd vnto them: I am he, they went backewarde, and fel to the groūd. Then asked he them agayn: whom seke ye? They sayed: Jesus of Nazareth. Jesus aunswered: I haue tolde you that I am he. ¶ If ye seeke me, therefore lette these goe theyr waye, that the saying might be fulfylled whiche he spake. Of them which thou gauest me, haue I not lost one. Then Symon Peter hauyng a sweorde, drewe it, and smote the hye Priestes seruaunt, and cut of his ryght eare. The seruauntes name was Malchus. Therfore saieth Jesus vnto Peter, put vp thy sweord into ỹ sheath: shal I not drinke of the cup which my father

hath

hath geuen me? The the company and the captayne, and the ministers of the Iewes, toke Iesus & bounde hym, & led hym awaye to Annas fyrste, for he was father in lawe to Cayphas, which was the hye Priest thesame yere. Cayphas was he that gaue counsell to the Iewes that it was expedyente that one man shoulde dye for the people. And Symon Peter folowed Iesus, and so dyd another Disciple: that Disciple was knowē to the hye Prieste, and wente in wyth Iesus vnto the palace of the hie Priest. But Peter stoode at the doore without. Then wente oute that other disciple (whych was knowen to the hye Priest) and spake to the damosell that kept the doore, and broughte in Peter. Then sayed the Damosell that kepte the doore vnto Peter: Arte not thou also one of this mans disciples? he saied: I am not. The seruauntes and Ministers stoode there whiche had made a fyre of coales: for it was colde, and they warmed themselues. Peter also stoode among them and warmed hymselfe. The hye Prieste then asked Iesus of hys dyscyples and of hys doctryne. Iesus aunswered hym: I spake openlye in the worlde: I euer taught in the Sinagoge,

and

and in the temple whither all ỳ Iewes haue reſoꝛted, and in ſecrete haue I ſaid nothyng. Why aſkeſte thou me? Aſke them whiche heaꝛde me, what I ſayde vnto them. Beholde, they can tell what I ſayde. When he had thus ſpoken, one of the miniſters, whiche ſtode by, ſmote Ieſus on the face, ſaying: Aunſweꝛeſte thou the hye Pꝛieſt ſo? Ieſus anſwered him: ỳ I haue euil ſpokē, beare witnes of ỳ euil: But if I haue wel ſpoken, why ſmiteſt ỳ me? And Annas ſent him boūd vnto Cayphas the hye Pꝛieſte. Simon Petre ſtoode and warmed hymſelfe.

Then ſayd they vnto him: Art not thou alſo one of his diſciples? He denyed it, & ſayde: I am not. One of the ſeruaūtes of the hye Pꝛieſtes, (hys Coſyn, whoſe eare Peter ſmote of) ſayd vnto hym: did not I ſee thee in the garden wyth hym? Peter theꝛefoꝛe denyed agayn, and immediatly the Cocke kꝛewe. Then ledde they Ieſus from Cayphas into the hal of iudgemente. It was in the moꝛning, and they themſelues wente not into the iudgement hall, leſte they ſhould be defyled, but that they might eate ỳ Paſſeouer. Pilate then wente oute to them, and ſayde: what accuſation bꝛynge you againſt this manne? They aunſwered,

and sayde vnto him: If he were not an euyll doer, we woulde not haue deliuered him vnto thee. Then sayde Pylate vnto them: take ye hym and iudge hym after youre owne lawe. The Iewes therfore sayd vnto him. It is not lawefull for vs to putte anye man to death, that the woordes of Iesus myghte be fulfylled, whiche he spake, signifyinge what death he shoulde dye. Then Pylate entered into the Iudgemente hall agayne, and called Iesus, and sayd vnto hym: Arte thou the Kynge of the Iewes? Iesus aunswered: sayest thou that of thy selfe, or dyd other tell it thee of me? Pylate answered: Am I a Iewe? Thyne owne nation and hye Priestes haue deliuered thee vnto me: what hast thou done? Iesus aunswered: my kingdome is not of thys woorlde: if my kyngdome were of this woorlde, then woulde my ministers surelye fyghte, that I shoulde not be deliuered to the Iewes: but nowe is my Kyngdome not from hence. Pylate therfore sayde vnto hym: Arte thou a Kyng then? Iesus aunswered: thou sayest that I am a Kyng. For thys cause was I borne, and for this cause came I into the woorlde, that

I shoulde beare witnes vnto the truth. And all that are of the trueth, heare my voice. Pilate said vnto him: what thing is trueth? And when he had sayde this, he went oute agayne vnto the Iewes, and sayeth vnto them: I fynde in hym no cause at al. Ye haue a custome that I should deliuer you one loose at Easter: will ye that I loose vnto you the King of the Iewes? Thē cried they al agayn, saying: Not hym, but Barrabas, the same Barrabas was a murtherer. Thē Pylate toke Iesus therfore, and scourged him. And the souldiours wounde a crowne of thornes, and putte it on hys head. And they dydde on hym a purple garment, and came vnto him, and sayd: Hayle Kynge of the Iewes: and they smote him on the face. Pylate wente forth agayne, and sayde vnto them: beholde, I bryng hym forth to you, that ye may knowe that I fynde no faulte in hym. Then came Iesus forthe, wearynge a crowne of thorne, and a robe of purple. And he sayeth vnto them: beholde the manne. When the Priestes therfore and the Ministers sawe hym, they cryed, Crucifye hym, Crucifye hym. Pylate sayeth vnto them: take

ye hym and Crucifie hym, for I fynde no cause in him. The Iewes aunswered hym: we haue a lawe, and by oure lawe he ought to dye, because he made hym selfe the sonne of God. When Pilate heard that sayinge, he was the more afrayde, & went again into the iudgemẽt hall, and sayde vnto Jesus: whence arte thou? But Jesus gaue hym none aunswere. Then sayde Pilate vnto hym: Speakeste thou not vnto me? knoweste thou not that I haue power to crucifye thee, & haue power to loose thee? Jesus aunswered. Thou couldeste haue no power at all against me, excepte it were geuen thee frõ aboue. Therfore he that deliuered me vnto thee, hathe the more sinne. And from thencefoorth sought Pilate meanes to loose him: but ỹ Iewes cryed, saying: if thou lette hym goe, thou arte not Cesars frende: for whosoeuer maketh hymselfe a kyng, is agaynst Cesar. When Pilate heard that saying, he brought Jesus forth, and sate downe to geue sẽtence in a place that is called the pauemente, but in the Hebrue tongue, Gabbatha. It was the preparyng daye of Easter, about the sixth houre. And he saith vnto the Iewes: behold your king. They cryed, saying: awaie with him, away

waye with hym, crucifye hym. Pilate sayeth vnto them: shall I crucifie youre king? The hie Priestes aunswered: we haue no king but Cesar. Thē deliuered he him to them to be crucified. And they toke Jesus and ledde him away, and he bare his crosse, and wente forth into a place whiche is called the place of deadmēs sculles: but in Hebrue, Golgotha: where thei crucified him, and two other with him, on eyther side one, and Jesus in the middest. And Pilate wrote a title and put it vpon the crosse. The writyng was, Jesus of Nazareth Kynge of the Jewes. This tytle readde manye of the Jewes: for the place where Jesus was crucified, was nere to the citie. And it was writtē in Hebrue, Greke & Latine. Then said the hie priestes of the Jewes to Pilate: write not king of the Jewes, but that he said: I am king of ỹ Jewes. Pilate aunswered: what I haue writtē that I haue writtē: Then the souldiers, when they had crucified Jesus, toke his garmentes, & made foure partes, to euery souldier a part, and also his coate. The coat was without seame, wrought vpon throughout. They sayde therefore amōg thēselfes: let vs not deuyde it, but caste lottes for it who shall haue it, that

the scripture might be fulfylled, saying: They haue parted my rayment among them, & for my coate did they cast lottes. And the souldiers dyd suche thynges in dede. There stoode by ỹ crosse of Jesus, his mother, & his mothers syster, Mary the wyfe of Cleophas, & Marye Magdalene. When Jesus therfore sawe his mother, & the disciple, whō he loued, stāding, he sayth vnto his mother: woman behold thy sonne. Thē sayd he to the disciple: behold thy mother. And from that houre the disciple toke her for his own.

After these thynges, Jesus knowyng that al thinges were now perfourmed, that the scripture myghte bee fulfilled, he sayeth: I thyrste. So there stoode a vessell by full of vinegre: therfore they fylled a sponge with vinegre, & wounde it aboute with Isope, and putte it to his mouthe. As soone as Jesus then receyued of the vinegre, he sayde: It is finished, and bowed hys head, and gaue vp the ghoste. The Jewes therefore, because it was the preparyng of the Sabboth, that the bodyes shoulde not remayn vpon the Crosse on the Sabboth daye (for that Sabboth day was an hye day) besought Pylate that theyr legges myght be broken, and that they myghte

bee

bee taken downe. Then came the soul-diers, and brake the legges of the fyrst, and of the other whiche was crucifyed with him. But when they came to Jesus, and saw that he was dead already, they brake not hys legges: but one of the souldiours with a speare thrust him into the side, and forthwith there came out bloude and water. And he that sawe it bare recorde, & his recorde is true. And he knoweth that he sayeth true, that ye myghte beleeue also. For these thynges were done ỹ the scripture should be fulfilled: ye shal not breake a bone of hym.

And agayn another scripture sayeth: they shal loke vpō him whom they haue pearsed. After this, Joseph of Aramathia (which was a disciple of Jesus, but secretelye for feare of the Jewes) beesought Pilate that he might take down the body of Jesus. And Pylate gaue him licence. He came therfore and toke the body of Jesus. And there came also Nichodemus (which at the begynnyng came to Jesus by night) and brought of Myrre and Aloes mingled together, about an hundred pounde weyght. Then toke they the body of Jesus, & wound it in lynnen clothes with the Odours, as the maner of the Jewes is to burie. And

in the place where he was crucyfyed, there was a garden, and in the gardē a newe Sepulchre, wherein was neuer manne layde. There layde they Jesus therfore because of the preparyng of the Sabboth of the Jewes, for the Sepulchre was nye at hande.

Easter euen.

The Epistle.

1.pet.iii. IT is better (yf the wyll of God bee so) that ye suffer for well doyng then for euill doyng. Forasmuch as Christ hath once suffered for synnes, the iuste for the vniuste, to bryng vs to God: and was kylled as perteining to the flesshe, but was quickened in the spirite. In which spirite he also wēt and preached to the spirites that were in prison, which sometime hadde been disobediente, when the long suffervng of God was once looked for in the dayes of Noe, while ỹ Arke was a preparyng: wherin a fewe, that is to saye, eyght soules were saued by the water, lyke as baptisme also nowe saueth vs: not the putting awaye of the filth of the flesshe, but in that a good conscience consenteth to God by the resurrecyon of

Jesus

Jesus Christ which is on the right hād of God, and is gone into heauen: Aungels, powers, and might, subdued vnto him.

The Gospell.

WHen ỹ euen was come, there came a riche mā of Aramathia, named Joseph, whiche also was Jesus disciple. He went vnto Pilate & begged the bodi of Jesus. Thē Pilate cōmaunded the bodie to be deliuered. And whē Joseph had takē the bodye, he wrapped it in a cleane lynnen cloth, & laid it in his newe tombe, which he had hewen out, euē in the rocke, and rolled a greate stone to the dooze of the Sepulchze, & departed. And there was Mary magdalene, and the other Mary syttynge ouer agaynste the Sepulchze. The nert daye that foloweth the day of pzeparing, the high Pziestes and Phariseis came together vnto Pilate, saying: Syz, we remember that this deceiuer sayde whyle he was yet aliue. After thzee dayes I wyll ryse agayne. Commaunde therfoze that the Sepulchze be made sure vntil the thyzd daye, lest hys disciples come & steale him away, & saye vnto the people, he is risen from ỹ dead: and

matheu xxvii.

and the last errour shalbe woorse then the fyrst. Pilate said vnto them: ye haue a watche, goe your way, make it as sure as ye can. So they wente and made the Sepulchre sure with the watchmenne, and sealed the stone.

¶ Easter day.

¶ At Morning prayer, in stede of the Psalme, O come let vs &c. These Anthemes shalbe song or sayde.

CHrist rysing agayne frō the dead, now dyeth not. Death from henceforth hath no power vpon hym. For in that he dyed, he dyed but once to put awaye synne: but in that he liueth, he liueth vnto God. And so likewyse counte your selues dead vnto synne, but liuing vnto God, in Christe Jesus our Lorde.

CHriste is rysen agayne, the fyrst fruites of thē that slepe: for seeyng that by man came death, by manne also cometh the resurrection of the dead. For as by Adam all mē doe dye, so by Christ al men shalbe restored to lyfe.

The Collect.

ALmighty God, which through thy onely begotten sōne Jesus Christ hast ouercome deathe, and opened vnto vs the gate of euerlasting life: we hum-

bly beseche

we beseche thee, that as by thy speciall grace preuentyng vs, thou doest put in our mindes good desyres: so by thy continual helpe, we may bryng the same to good effect, through Iesus Christe oure Lord: who liueth and reigneth. &c.

¶ The Epistle.

Col. iii. IF ye be rysē again with Christ, seke those thynges which are aboue, where Christe sitteth on ỹ right hand of God. Set your affection on heauenly thinges, and not on earthly thinges. For ye are dead, & your life is hyd with Christe in God. Whensoeuer Christe (which is our lyfe) shall shew himselfe, then shal ye also appeare with hym in glorye. Mortifye therfore your earthy membres, fornication, vnclennes, vnnaturall lust, euill concupiscence, and couetousnes, which is worshypping of Idols: for whiche thynges sake, the wrath of God vseth to come on the childzen of vnbeliefe, among whom ye walked sometyme when ye lyued in them.

The Gospell.

Joh. xx. THe fyrst day of the Sabbothes, came Mary Magdalene early (when it was yet darke) vnto ỹ Sepulchre, and sawe the stone taken

taken awaye from the graue. Then she ranne and came to Simon Peter, and to the other disciple whom Jesus loued, and saith vnto them: they haue taken awaye the Lord out of the graue, and we cannot tell where they haue layde hym. Peter therfore went furth, and that other disciple, & came vnto the sepulchre. They ranne bothe together, and that other disciple did outrunne Peter, and came fyrste to the Sepulchre. And when he had stouped downe, he sawe the lynnen clothes lying, yet wente he not in. Then came Symon Peter folowyng hym, and wente into the Sepulchre, and saw the lynnen clothes lye, & the napkin that was aboute his head, not lying with the lynnen clothes, but wrapped together in a place by it selfe. Then wente in also that other disciple which came fyrst to the Sepulchre, and he sawe and beleued. For as yet they knewe not the scripture that he shoulde ryse again frō death. Then the disciples went away agayn to theyr owne home.

¶ Monday in Easter wieke.

The Collect.

ALmighty God, which throughe thy onely begotten sōne Jesus Christ hast ouercome death, and opened vnto vs the

os the gate of euerlasting life: we hum-
bly beseche thee, that as by thy speryall
grace preuenting vs, thou dooest put in
our mindes good desires: so by thy con-
tinuall helpe, we may bryng the same to
good effecte, through Jesus Christ oure
Lorde: who liueth and reigneth. &c.

¶ The Epistle.

PEter opened hys mouthe, and Acte. x.
said, of a trueth I perceyue that
there is no respecte of persones
with God: but in all people, he
that feareth him, and worketh ryghte-
ousnes is accepted with hym. Ye knowe
the preachyng that God sente vnto the
children of Israell, preaching peace by
Jesus Christ whiche is Lorde ouer all
thinges: which preaching was publish-
ed throughout all Jury (and began in
Galile, after the baptisme which John
preached) howe God annoynted Jesus
of Nazareth with the holy ghost, & with
power. Which Jesus went about doing
good, and healyng all that were oppres-
sed of the deuill, for God was with him.
And wee are wytnesses of all thynges
whiche he did in the land of the Jewes,
and at Jerusalem, whom they slew and
hanged on tree. Hym god raysed vp the
thyrd daye and shewed hym openly, not
to all

to all ỳ people, but to vs witnesses (chosen before of God for thesame intent) which dyd eate & drinke with him after he arose frō death. And he commaūded vs to preache vnto ỳ people, & to testifye ỳ it is he which was ordeined of God to be ỳ iudge of the quicke & the dead. To him geue al the prophetes witnes, that through his name whosoeuer believeth in him, shal receiue remission of sinnes.

The Gospell.

Luke. xxiiii.

BEhold, two of ỳ disciples went ỳ same day to a town called Emaus, which was frō Jerusalem about .lx. furlonges: & they talked together of al the thinges ỳ had hapned. And it chaūced whyle they cōmoned together & reasoned, Jesus himself drewe nere, & went with them. But theyr eyes were holden that they should not know him. And he sayd vnto them: what maner of communications are these that ye haue one to another as ye walke, and are sad? And the one of thē (whose name was Cleophas) aunswered, and sayd vnto hym: art thou onely a straunger in Jerusalem, and hast not knowen the thynges whiche haue chaunced there in these dayes? he sayde vnto them: what thynges? And they sayde vnto hym: of

Jesus

Jesus of Nazareth, whiche was a Prophete, mighty in dede and woord before God and al the people: and how the hye priestes and our rulers deliuered hym to be condemned to death, and haue crucifyed hym. But we trusted that it had been he, which should haue redemed Israel. And as touching al these thynges, to day is euen the thyrde daye that they were done. Yea, and certayne weomen also of our company made vs astonied, which came earely vnto the Sepulchre, and founde not his body: and came, saying that they had seen a vision of Aungels, which sayd that he was aliue. And certayne of them whiche were with vs, wente to the Sepulchre, and founde it euen so as the weomenne had sayd, but him they sawe not. And he sayde vnto them: O fooles and slowe of hearte, to beleue al that the Prophetes haue spoken. Ought not Christ to haue suffered these thinges, and to entre into his glory? And he began at Moses and all the Prophetes, and interpreted vnto them in all scriptures which were written of him. And they drewe nye vnto the town which they went vnto. And he made as though he woulde haue gone further. And thei constreined him, saying: Abide

with

with vs for it draweth towardes night, and the day is farre passed: And he went in to tary with the. And it came to passe as he sate at meate with them, he tooke bread and blessed it, and brake, & gaue to them. And theyr eyes were opened, & they knew him, and he vanyshed out of theyr sight. And they sayde betwene themselues: did not our heartes burne within vs whyle he talked with vs by the waye, and opened to vs the scriptures? And they rose vp the same houre, and retourned to Jerusalem, and found the eleuen gathered together, and the that were with them, saying: the Lord is risen in dede, and hath appeared to Symon. And they tolde what thinges were done in the waye, and how they knewe him in breaking of bread.

¶ Tuesday in Easter wieke.

¶ The Collect.

ALmighty father which hast geuen thy onelye sonne to dye for our synnes, and to rise agayne for our iustyficacion: Graunt vs so to put awaye the leuen of malyce and wyckednesse, that we may alwaye serue thee in purenesse of lyuynge and trueth: throughe Jesus Christ our Lorde.

¶ The Epistle.

Tuesdaye in Easter weke.

YE men and brethren, Children of the generacion of Abrahā, and whosoeuer among you feareth God: to you is thys woorde of saluacion sent. For the inhabiters of Ierusalem and their rulers, because they knew hym not, nor yet the voyces of the Prophetes, which are read euery Sabboth daye, they haue fulfilled them in condemning him. And when they found no cause of death in hym, yet desyred they Pilate to kyll hym. And when they had fulfilled al that were writtē of him, they toke him down from the tree, and put him in a Sepulchre. But god raised him agayne from death the thyrd daye, and he was seen many dayes of them whiche went wyth him from Galile to Ierusalem, which are wytnesses vnto ỳ people. And we declare vnto you, how that the promyse (which was made vnto the fathers) God hath fulfylled vnto theyr children, (euē vnto vs,) in that he rayled vp Iesus agayne. Euen as it is written in the second Psalme: thou art my sonne, this day haue I begottē thee. As concernyng that he rayled hym vp from death, now nomore to returne to corrupcion, he sayd on thys wyse. The holy promyses made to Dauid, wyll I

Act. xiii.

geue faythfully vnto you. Wherfore he sayeth also in another place: Thou shalt not suffre thyne holy to see corrupcyon. For Dauid (after ỳ he had in his tyme fulfilled ỳ will of god) fel on slepe, & was laid vnto his fathers, and sawe corrupcion. But he whō god raised again, saw no corrupcion. Be it knowen vnto you therfore (ye men & brethren) ỳ throughe this man is preached vnto you forgeuenes of synnes, & that by hym all that beleue are iustified from al thynges, from which ye could not be iustified by ỳ law of Moses. Beware therefore, leste that fal on you which is spokē of in the Prophetes: behold ye despisers, & wonder, and perish ye: for I doe a worke in your dayes, which ye shall not beleue though a man declare it vnto you.

The Gospell.

Luke. xxiiii.

IEsus stode in the middes of his disciples, & sayd vnto thē: peace be vnto you: It is I, feare not. But they were abashed and afraied, and supposed that thei had seen a spirite. And he sayd vnto thē: why are ye troubled, & why doe thoughtes aryse in your heartes? Behold my handes & my fete, that it is euē I my self. Handle me and see, for a spirite hath no flesshe and bones,

bones, as ye see me haue. And whē he had thus spoken: he shewed them hys handes & his feete. And whyle they yet beleued not for ioye, & wondred he sayd vnto thē: Haue ye here any meate? And they offered him a piece of a broyled fyshe and of an Honycombe. And he toke it, & did eate before them. And he sayd vnto them: these are the wordes whiche I spake vnto you, while I was yet with you: That al must nedes be fulfilled which were writte of me in the law of Moses, and in the prophetes, and in the Psalmes. Then opened he their wittes, that they might vnderstande the scriptures, and said vnto them. Thus it is writte, and thus it behoued Christ to suffer, and to rise again from death the third day, & that repentaunce & remyssyon of sinnes, should be preached in his name among al nations, and must begin at Jerusalem. And ye are witnesses of these thynges.

The First Sunday after Easter.

¶ The Collect.

ALmightie God. &c. As at the Communion on Easter day.

¶ The Epistle.

i. Joh. v. ALl that is borne of God, ouercommeth the world: And this is the victorye that ouercommeth the world, euen our fayth. Who is he that ouercommeth the world, but he that beleueth that Jesus is the sonne of god? This Jesus Christe is he that came by water & bloud, not by water onely, but by water and bloud. And it is the spirite that beareth witnesse, because the spirit is trueth. For there are three whyche beare recorde in heauen: the father, the woorde, & the holy gost, & these three are one. And there are three which beare recorde in yearth: the spirite, and water, and bloud, and these three are one. If we receiue the witnesse of mẽ, the witnesse of god is greater. For this is the witnesse of god that is greater, which he testyfied of hys sonne. He that beleueth on the sonne of God, hath the witnesse in hymselfe. He that beleueth not God, hath made hym a lyer, because he beleueth not the recorde that God gaue of hys sonne. And this is the recorde, howe that God hath geuen to vs eternall lyfe, and this life is in his sonne. He that hath the sonne, hath lyfe: and he that hath not the sonne of God, hath not lyfe. ¶ The

¶ The Gospell.

THe same daye at night, whyche was the fyrste daye of the Sabbothes, when ỹ doores were shut (where the disciples wer assembled together for feare of the Iewes) came Iesus and stode in ỹ middes, and sayd vnto them: Peace be vnto you. And when he had so sayd, he shewed vnto thẽ his handes and his side. Then were the disciples glad when they sawe the lord. Then said Iesus to thẽ agayne: Peace be vnto you. As my father sent me, euen so send I you also. And whẽ he had said these wordes, he breathed on them, and sayd vnto them: receiue ye the holy goost. Whosoeuers sinnes ye remitte, thei are remytted vnto them. And whosoeuers synnes ye retayne, they are retayned. Joh. xx.

¶ The seconde Sunday. after Easter.

The Collect.

ALmightie God, whych hast geuen thy onely sonne to be vnto vs, both a sacrifice for synne, and also an example of godly life: Geue vs the grace that we may alwayes moste thankefully receiue that his inestimable benefite, and also dayly indeuoure oure selues to fo-

lowe the blessed steppes of his most holy lyfe.

The Epistle.

1. Pet. ii. THis is thanke worthy, yf a man for conscience towarde god, endure griefe, & suffre wrong vnde-serued. For what prayse is it, yf when ye be bufeted for your faultes, ye take it patiently? But & if when ye doe wel, ye suffre wrong & take it patiently, then is there thanke with god. For hereunto verely were ye called. For Christe also suffred for vs, leauing vs an ensaũple ý ye should folow his steppes, which dyd no synne, neyther was there guyle found in his mouth: which whē he was reuyled, reuiled not again: when he suffered, he threatned not: but committed ý vengeaunce to hym that iudgeth righteously, whiche his owne selfe bare oure sinnes in his body on ẏ tree, ý we beyng delyuered from synne, should lyue vnto righteousnes. By whose stryppes ye were healed. For ye were as shepe going astraye, but are nowe turned vnto the shepeheard, and bisshop of your soules.

The Gospell.

John. x CHrist said vnto his disciples: I am the good shepeheard: a good shepeheard geueth his life for the shepe.

An

An hyred seruaũt, and he whiche is not the shepeheard (nether the shepe are his own) seeth the wolfe coming, & leaueth the shepe and fleeth, & the wolfe catcheth and scattereth the shepe. The hyred seruaunt fleeth because he is an hyred seruaunte, & careth not for the shepe. I am the good shepeheard, & know my shepe, and am knowen of myne. As my father knoweth me, euen so knowe I also my father. And I geue my life for the shepe: and other shepe I haue which are not of this fold: Them also must I bring, and they shal heare my voyce, and there shal be one folde and one shepeheard.

¶ The thyrd Sunday

The Collect.

ALmightie God, whiche shewest to all men that be in errour the light of thy truth, to the entent that they may returne into the way of righteousnesse. Graunt vnto all them that be admitted into the felowship of Christes religion, that they mai eschew those thinges that be contrary to their profession, & folowe all suche thinges as bee agreable to the same: through our Lord Jesus Christ.

i.Pet.ii. Dearely beloued, I beseche you as straungers & pilgremes, abstayne frō fleshely lustes which fight agaynst the soule: and see that ye haue honest conuersatiō among the Gentiles, that whereas they backebyte you as euill doers, they maye see your good workes, & prayse God in the daye of visitacion. Submit your selues therefore to euery man for the Lordes sake, whether it be vnto the kyng as vnto the chiefe head: eyther vnto rulers, as vnto them that are sente of hym for the punyshmente of euyll doers, but for the laude of them that doe wel. For so is the wyll of God, that with well doyng, ye may stop the mouthes of folyshe & ignoraunte men: as free, and not as hauyng the libertie for a cloke of malicyousnes, but euen as the seruauntes of God. Honour all men, loue brotherly felowshyp, feare god, honour the kyng.

The Gospell.

Joh.xvi IEsus sayd to his disciples: After a whyle ye shall not see me, and agayne after a whyle ye shal see me: for I goe to the father. The sayed some of his disciples betwene theselues: what is thys that he sayeth vnto vs: after a while ye shal not see me, and agayne

agayne after a while ye shal see me, and that I goe to the father: Thei said therfore: what is thys that he sayeth, after a while: we cannot tell what he sayeth. Jesus perceyued that they woulde aske him, and said vnto them: ye enquire of thys betwene youre selues, because I sayd: after a while ye shall not see me, & agayn after a while ye shal see me. Merely, verely, I saye vnto you: ye shall wepe and lament, but contrariwise, the worlde shall reioyce. Ye shal sorowe, but your sorow shalbe turned to ioye. A woman when she trauaileth hath sorowe, because her houre is come. But assone as she is deliuered of ỹ childe, she remẽbreth no more the anguish, for ioye that a mã is borne into ỹ world. And ye now therfore haue sorowe: but I wyl see you agayne, & your heartes shall reioice, and your ioye shall no man take from you.

The fourth Sundaye.

The Collect.

Almightie god, whiche doest make the mindes of all faythfull men to be of one wyll: Graunt vnto thy people, that they may loue the thing which thou commaundest, and desyre that whyche thou doest promyse: that amonge the

sondrye

sondrie and manifolde chaunges of the world, our heartes may surely there be fixed, wheras true ioies are to be found: Through Christ our Lorde.

The Epistle.

Jame.i. Euery good gift, & euery perfecte gift, is from aboue, and cometh downe frō the father of lightes, with whom is no variablenes, nether shadow of chaunge. Of his owne will begat he vs with the worde of trueth that we should be the firste fruite of hys creatures. Wherfore (dere brethren) let euery man be swyfte to heare, slowe to speake, slowe to wrath. For the wrath of man worketh not that which is righteous before god. Wherfore lay apart all fylthines: and superfluitie of maliciousnes, & receiue with mekenes, the worde that is graffed in you, which is able to saue your soules.

The Gospell.

Joh.xvi. Iesus sayed vnto hys disciples: nowe I goe my waye to hym that sente me, and none of you asketh me whither I goe. But because I haue sayed suche thynges vnto you, your heartes are full of sorowe. Neuertheles, I tell you the trueth: it is expedyente for you that I goe awaye.

away. For if I goe not away, that comforter wil not come vnto you. But if I depart, I wil sende him vnto you. And when he is come, he wyll rebuke the worlde of sinne, and of righteousnes, and of iudgemente. Of synne, beecause they beleeue not on me: Of righteousnes, beecause I goe to my father, and ye shal see me no more: Of iudgemente, beecause the Prince of thys worlde is iudged already. I haue yet many thynges to saye vnto you, but ye cannot beare them awaye nowe: howbeit when he is come, (which is ỳ spirite of truth) he wyl leade you into all trueth. He shall not speake of himself, but whatsoeuer he shal heare that shall he speake: and he will shewe you thinges to come. He shal glorifi me, for he shall receyue of myne, and shall shew vnto you. Al thinges that ỳ father hath are mine: therfore sayd I vnto you ỳ he shal take of mine, & shew vnto you.

The fyfth Sunday.

The Collect.

LOrd from whom al good thinges do come: graunte vs thy humble seruauntes, that by thy holy inspiracyon we maye thynke those thynges that bee good, and by thy merciful guiding may perfourme the same, throughe oure

Lord

The.v. Sundaye after Easter.

Lord Jesus Christe.

The Epistle.

Jame.i. BE that ye be doers of the word, and not hearers onely, deceyuing your owne selues. For if any man heare the worde, & declareth not the same by hys woorkes, he is like vnto a man beholdyng his bodily face in a glasse. For assone as he hath loked on himself, he goeth his way, and forgeatteth immediatly what his fashion was. But whoso looketh in the perfect law of libertie, & continueth therin, (if he be not a forgeatfull hearer, but a doer of the worke (the same shalbe happy in his dede. If any man emong you seme to be deuoute, and refrayneth not his tong, but deceiueth his own hearte, this mans deuocion is in vayne. Pure deuocion, and vndefiled before god the father is this: to visite the fatherles and wiedowes in their aduersitie, and to kepe hymselfe vnspotted of the worlde.

The Gospell.

Joh.xvi VErely, verely, I saye vnto you: whatsoeuer ye aske the father in my name, he wyll geue it you. Hitherto haue ye asked nothing in my name. Aske and ye shall receyue, that

that your ioy may be ful. These thinges haue I spoken vnto you by prouerbes. The tyme wyll come, when I shall no more speake vnto you by prouerbes: but I shall shewe you playnlye from my father. At ỳ day shal ye aske in my name: And I saye not vnto you that I wyll speake vnto my father for you: for ỳ father himself loueth you, because ye haue loued me, & haue believed that I came out from God. I went out from the father, and came into the worlde. Again, I leaue the worlde, and goe to the father. His disciples sayd vnto hym: Loe, now thou talkest playnelye, and speakest no prouerbe. Nowe are we sure that thou knowest all thynges, and needest not that any man should aske thee any question: therfore beleue we, that thou camest frō God. Iesus aunswered them: nowe ye doe believe. Behold, the houre draweth nye, & is already come, ỳ ye shalbe scattered euery man to his own, & shall leaue me alone. And yet am I not alone, for the father is with me. These woordes haue I spoken vnto you, that in me ye might haue peace, for in the worlde shall ye haue tribulatiō: but be of good chere, I haue ouercome the worlde.

The

The Ascencion daye.

¶ The Collect.

GRaunte we beseche thee almighty god, that lyke as we doe beleue thy onely begotten sonne our Lord, to haue ascended into the heauens: so we maye also in heart and mind thither ascende, and with him continually dwell.

The Epistle.

IN the former treatise (deare Theophilus) we haue spoken of all that Jesus began to doo and teache, vntill the daye in whiche he was taken vp, after that he through the holy goost, had geuen commaundemetes vnto ỳ Apostles, whom he had chosen, to whom also he shewed hymselfe alyue, after hys passion (& that by many tokens) appearyng vnto them fourty dayes, and speaking of the kingdome of god, and gathered them together, and commaunded them that they should not departfrom Jerusalem, but to wayte for the promesse of the father, whereof (sayeth he) ye haue heard of me. For John truely baptised with water, but ye shalbe baptised with ỳ holy goost after these fewe dayes. ¶ Whē they therfore were come together, they asked of hym, saying, Lorde, wylte thou at thys tyme restore agayn the kingdom of Israel?

rael: And he said vnto them: it is not for you to knowe the tymes or the seasons which the father hath put in hys owne power. But ye shal receiue power, after the holy goost is come vpon you. And ye shalbe witnesses vnto me, not onlye in Jerusalem, but also in al Jewry, and in all Samaria, and euen vnto ỹ worldes ende. And when he had spoken these thynges, whyle they beheld, he was taken vp on hye, and a cloud receiued him vp out of their sight. And while they loked stedfastly vp towarde heauen as he went: behold, two men stode by them in white apparell, which also sayd: ye men of Galile, why stand ye gasing vp into heauen? This same Jesus which is taken vp from you into heauen, shall so come, euen as ye haue seen him goe into heauen.

The Gospell.

IEsus appeared vnto the eleuē as they sate at meate, & caste in their teeth their vnbelyefe and hardnes of heart, because they beleued not them which had seen that he was risen agayne from the dead: and he sayed vnto them. Goe ye into all the worlde, and preache the Gospell to all creatures: he that beleueth and mar. xvi

and

and is baptised shall be saued. But he that beleueth not shalbe damned: And these tokens shall folowe them that beleuë. In my name they shall caste oute deuylles, they shall speake with newe tongues, thei shal dryue away serpëtes. And if they drinke any deadly thyng, it shal not hurte them. They shal lay their hand on the sicke, and they shal recouer. So then when the lord had spoken vnto them, he was receyued into heauen, and is on the righte hande of God. And they went forth, and preached euery where, the Lord worckyng with them, and confyrming the wordes with miracles folowyng.

The Sunday after the Ascencyon daye.

The Collect.

O God the king of glory, which hast exalted thyne onelye sonne Iesus Christe, with great triumphe vnto thy kingdome in heauen: we beseeche thee leaue vs not coumfortelesse, but sende to vs thyne holy goste to coumforte vs and exalte vs vnto the same place whyther our sauiour Christ is gone before: who lyueth and reygneth &c.

The Epistle.

The

THe end of al thinges is at hand, 1.Pe.iiii
be ye therfore sobre, and watche vnto prayer. But aboue all thinges, haue feruẽt loue amõg your selues: for loue shal couer the multitude of synnes. Bee ye herberous one to another without grudging. As euery man hath receiued the gift, euẽ so minister the same one to another, as good ministers of ỹ manifold graces of God. If any man speake, let him talke as the wordes of god. If any man minister, let hym doe it as of the habilitie which god ministreth to him, ỹ God in all thinges may be glorified, through Jesus Christ: to whom be prayse and dominion for euer and euer. Amen.

¶ The Gospell.

WHen the coumforter is come Joh.xv.
whõ I wil sende vnto you frõ the father (euen the spirite of trueth, which proceedeth of the father) he shal testifie of me. And ye shal beare witnes also, because ye haue been with me from the begynnyng. These thynges haue I sayed vnto you, because ye shoulde not be offended. They shall excommunicate you: yea the tyme shall come, that whosoeuer killeth you, will thinke that he doeth God seruyce. And

suche thinges wil they doe vnto you, because they haue not knowen the father, neyther yet me. But these thinges I haue tolde you, that whan the tyme is come, ye maye remembre then that I tolde you.

Whitsundaye.

The Collect.

GOd, which as vpon thys daye hast taught the heartes of thy faythfull people, by the sending to them the light of thy holy spirite: Graūt vs by the same spirite to haue a right iudgement in all thinges, and euermore to reioyce in his holy comforte, through the merytes of Christ Iesu oure sauiour: who lyueth & reygneth with thee in the vnitie of the same spirit, one god world without end.

The Epistle.

Acte. ii. WHē the fiftie dayes were come to an ende, they were all with one accorde together in one place. And sodeinly there came a sound from heauen, as it had been the commyng of a myghtye wynde, and it fylled all the house where they sate. And there appeared vnto thē, cloue tongues, lyke as they had been of fyre, and it sate

vpon

vpon ethe one of them, and they wer all fylled with the holye goſt, and began to ſpeake with other tongues, euen as the ſame ſpirite gaue thē vtteraunce. Then were dwellyng at Ieruſalē Iewes, deuout men, out of euerye nacion of them that are vnder heauen. When this was noyſed about, the multitude came together & were aſtonied, becauſe that euery man heard them ſpeake with hys owne language. They wondred al & meruayled, ſaying among themſelues: behold, are not al theſe which ſpeake of Galile? And how heare we euery man his own tongue, wherein we were borne? Parthians, and Medes, and Elamites, and the inhabiters of Meſopotamia, and of Iewry, and of Capadocia, of Pontus & Aſia, Phrigia, and Pāphilia, of Egipt, and of the parties of Libia, which is beſyde Syren, and ſtraungers of Rome, Iewes and Proſelites, Grekes and Arrabians, we haue heard them ſpeake in our own tongues the great woorkes of God.

The Goſpell.

IEſus ſaid vnto his diſciples: If ye loue me, keepe my commaūdementes, and I will praye the father, and he ſhall geue you Ih. xiiij.

another comforter, that he maye abyde with you for euer: euen ỳ spirit of truth, whō the world cannot receiue, because ỳ world seeth him not, neither knoweth him. But ye know him: for he dwelleth with you, and shalbe in you. I will not leaue you coumfortles, but will come to you. Yet a little while, & the world seeth me no more: but ye see me. For I liue, & ye shal liue. That day shal ye know that I am in my father, and you in me, and I in you. He that hath my commaũdementes, and keepeth them, the same is he that loueth me. And he that loueth me, shalbe loued of my father, & I will loue him, and will shew mine own selfe vnto him. Judas sayeth vnto hym (not Judas Iscariothe:) Lord, what is doone that thou wilt shew thi self vnto vs, and not vnto the world? Jesus aunswered & said vnto them: if a man loue me, he wil kepe my sayinges, & my father wil loue him, and we wil come vnto hym, & dwel with him. He that loueth me not, kepeth not my sayinges. And the woord which ye heare, is not myne, but the fathers whiche sent me. These thynges haue I spoken vnto you, being yet present with you. But the comforter which is the holy ghost, whō my father will send in my

name,

name, he shall teache you all thynges, & bring al thinges to your remembraūce, whatsoeuer I haue sayde vnto you. Peace I leaue with you: my peace I geue vnto you. Not as ỳ worlde geueth, geue I vnto you. Let not youre heartes be grieued, nether feare. Ye haue heard how I said vnto you: I goe and come again vnto you. If ye loued me, ye would verely reioyce, because I said, I goe vnto the father. For the father is greater thē I. And nowe haue I shewed you before it come, that whē it is come to passe ye might beleue. Hereafter will I not talke manye woordes vnto you. For the Prince of this worlde cometh, and hath naught in me. But that the worlde maye knowe that I loue the father. And as the father gaue me commaundement, euen so doe I.

¶ Monday in whitson wieke.

The Collect.

¶ God which. &c. (As vpon whitsunday.

The Epistle.

THen Peter opened his mouth, and sayd: of a trueth I perceiue ỳ there is no respecte of persons with God: but in all people, he ỳ feareth him, & worketh ryghteousnesse, Actes. x

is accepted with him. Ye know the preachyng that God sente vnto the chyldren of Israell, preachyng peace by Iesus Christ, which is Lorde ouer al thinges: which preachig was published throughout all Iewry (& began in Galile after the Baptysme whiche Iohn preached) howe God annoynted Iesus of Nazareth with the holy goost and with power. Which Iesus went about, doyng good, and healing all that were oppressed of the deuill, for God was with hym. And we are witnesses of al thinges which he dydde in the lande of the Iewes, and at Ierusalē, whom they slew and hanged on a tree: Him God rayled vp the thyrd daye, and shewed him openly, not to all the people, but vnto vs witnesses (chosē before of god for the same intent) which dyd eate and drynke with hym after he arose frō death. And he commaūded vs to preache vnto the people, & to testifye that it is he, which was ordeyned of god to be ỹ iudge of quicke & dead. To hym geue all the Prophetes witnesse, that through his name whosoeuer believeth in him, shal receiue remission of sinnes. While Peter yet spake these woordes, the holye ghoste fell on all them which hearde the preachyng. And they of the circumci-

circumcision which beleued, were asto-
nied, as many as came with Peter, be-
cause that on the Gētiles also was shed
oute the gyfte of the holy gost. For they
heard thē speake with tongues, & mag-
nifie god. Then aunswered Peter: can
any man forbid water that these should
not be baptised which haue receiued the
holy goste as well as we? And he com-
maunded thē to be baptised in the name
of the Lorde. Then prayed they hym to
tary a fewe dayes.

The Gospell,

SO God loued the worlde, that Joh. iii.
he gaue hys onelye begotten
sonne, that whosoeuer beleueth
in hym, should not perysshe, but
haue euerlasting lyfe. For God sent not
hys sonne into the worlde to condemne
the world, but that the worlde through
him might be saued. But he ý beleueth
on him, is not condemned: But he that
beleueth not, is condemned already, be-
cause he hath not beeleued in the name
of the only begotten sonne of God. And
thys is the condemnacion, ý lyghte is
come into the worlde, & mē loued darke-
nes more then lyghte, beecause theyr
deedes were euyll. For euerye one that
euyll doeth, hateth the lyghte, neyther

cometh to the light, lest his dedes should be reproued. But he that doth the truth, cometh to the light, that his dedes maye be knowen, how that they are wrought in God.

¶ The tuesdaye after Whitsundaye.

¶ The Collect.

¶ God which. &c. (As vpon Whitsunday.)

The Epistle.

Act. viii. WHen ỹ Apostles whiche were at Jerusalem, heard say that Samarya had receyued the worde of god, they sent vnto them Peter & John, whiche when they were come down, prayed for them that they might receiue the holy ghoste. For as yet he was come on none of thē, but they were baptised onely in the name of Christ Jesu. Thē layd they their hādes on them, and thei receiued the holy goste.

¶ The Gospel.

John. x. VErely, verely, I say vnto you: he that entreth not in by the doore into the shepefolde, but clymeth vp some other way, thesame is a theefe and a murtherer. But he that entereth in by the doore, is the shepeheard of

of the shepe: To him the porter openeth and the shepe heare hys voyce, & he calleth his own shepe by name, and leadeth them out. And when he hath sent forth his own shepe, he goeth before thē, and the shepe folowe him: for they know his voyce. A straunger wyl they not folow, but will flee from hym, for they knowe not the voice of straungers. This Prouerbe spake Jesus vnto them, but they vnderstode not what thynges thei were which he spake vnto them. Then sayed Jesus vnto them agayne: Verely, verely, I say vnto you: I am the dore of the shepe. All (euen as many as came before me) are theues and murtherers, but the shepe did not heare thē. I am the dooze, by me if any enter in, he shalbe safe, and shal goe in and oute, and fynde pasture. A thefe cometh not but for to steale, kyl, and destroy. I am come that thei might haue lyfe, and that they myghte haue it more aboundauntly.

Trinitie Sundaye.

The Collect.

Almightie and euerlastyng God, which hast geuen vnto vs thy seruauntes, grace by the confessiō of a true fayth, to acknowledge the glorye of the eternall Trinitie, and in the power of

of the deuine Maiestie to worshyp the vnitie: we beseche thee, that throughe the stedfastnes of thys fayth we may euermore bee defended from all aduersitie, which liuest and reignest one god, world without ende. Amen.

The Epistle.

Apo. iiii. AFter this I loked, and beholde, a doore was open in heauen, and the fyrst voyce whiche I heard, was as it were of a trumpet talkyng with me, whiche saied: come vp hyther, and I wyll shewe thee thynges whiche must be fulfilled hereafter. And immediatly I was in the spirite: And behold, a seate was set in heauen, & one sate on the seate. And he that sate was to looke vpon, like vnto a Jasper stone, & a Sardine stone. And there was a raine bowe aboute the seate, in syghte lyke vnto an Emeraulde. And aboute the seate were xxiiii. seates. And vpon the seates. xxiiii. elders syttyng, clothed in whyte rayment, and had on their heades crownes of golde. And out of the seate proceded lyghteninges, and thunderynges, and voyces: and there were seuen lampes of fyre burnyng beefore the seate, whyche are the seuen spirites of GOD. And beefore the seate, there was a sea of glasse lyke

lyke vnto Chriſtall: and in the myddes of the ſeate, and round about the ſeate, were foure beaſtes full of eyes beefore and behinde. And the fyrſte beaſte was lyke a Lyon: and the ſecond beaſt lyke a Calfe: and the thyrd beaſt had a face as a man: and the fourth beaſt was lyke a flying Egle. And the foure beaſtes had eche of them ſixe winges aboute hym, & thy were full of eyes within. And they did not reſt day neither nyghte, ſaying: Holy, holy, holy, Lord God almyghtie, which was, and is, and is to come. And when thoſe beaſtes gaue glorye and honor, and thankes, to him that ſate on the ſeate (whiche liueth for euer and euer:) the.xxiiii. Elders fell downe beefore him that ſate on the throne, and worſhipped him that liueth for euer, and caſt theyr crownes beefore the throne, ſaying: thou art worthy, O lord (our God) to receiue glory and honour, and power: for thou haſte created all thynges, and for thy willes ſake they are, and were created.

The Gofpell.

THere was a man of the Phariſeis, named Nichodemus, a ruler of ỹ Iewes. The ſame came to Ieſus by nyghte, and ſayde vnto him: Rabbi, we knowe that thou art Joh. iii.

arte a teacher come from God: for no man could doe suche myracles as thou doest, except God were with him. Jesus aunswered, and sayd vnto him. Verely, verely, I say vnto thee: except a man be borne from aboue, he cannot see the kyngdome of God. Nichodemus sayde vnto hym: how can a man be borne whē he is old? can he entre into his mothers woombe, and bee borne agayne? Jesus aunswered: verely, verely, I saye vnto thee, except a man bee borne of water, and of the spirite, he cannot entre into the kyngdome of God. That which is borne of the flesh, is flesh: And that whiche is borne of the spirite, is spirite. Meruayle not thou that I sayd to thee, ye must be borne frō aboue. The winde bloweth where it lusteth, and thou hearest the sound therof, but thou canst not tell whence it cometh nor whether he goeth: So is euerye one that is borne of the spirite. Nichodemus aunswered, and sayde vnto hym: howe can these thinges be? Jesus aunswered, and sayd vnto hym: art thou a maister in Israell, and knowest not these thinges? Verely verely, I saye vnto thee: we speake that we knowe, and testifye that we haue seen, and ye receyue not our witnes. If

I haue

I haue tolde you earthlye thynges, and ye beliue not: how shall ye beliue, if I tell you of heauenlye thynges? And no man ascendeth vp to heauē, but he that came downe from heauen, euen ỳ sonne of man whiche is in heauē. And as Moses lift vp the serpent in the wildernes, euen so must the sonne of man be lyfte vp: that whosoeuer beleueth in him, perishe not, but haue euerlasting lyfe.

The fyrst Sunday after Trinitie Sunday.

The Collect.

GOd the strength of all thē that trust in thee, mercifully accept our prayers: And because the weakenesse of our mortall nature can dooe no good thyng without thee: graunt vs the helpe of thy grace, that in keepyng of thy commaundementes, we maye please thee both in will and dede: through Jesus Christe our Lorde.

The Epistle.

1. Iohn. iii.

DEarely beloued, let vs loue one another: for loue commeth of God. And euerye one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God: For God is loue. In thys appeareth

peareth the loue of God to vs ward, be-
cause that God sent hys onely begotten
sonne into the worlde, that we myghte
liue through hym. Herein is loue, not y
we loued God, but that he loued vs, and
sent his sonne to bee the agreement for
our sinnes. Dearelye beloued, if God so
loued vs, we ought also one to loue an-
other. No man hath seene God at anye
time. If we loue one another, god dwel-
leth in vs, and his loue is perfect in vs.
Hereby knowe we that we dwel in him
and he in vs, because he hathe geuen vs
of his spirite. And we haue seen and doe
testifye, that the father sente the sonne
to be the sauiour of the worlde: whoso-
euer confesseth that Iesus is the sonne
of God, in him dwelleth God, and he in
God. And we haue knowen and belie-
ued the loue that God hath to vs. God
is loue, and he that dwelleth in loue,
dwelleth in God, and God in him. Her-
in is the loue perfecte in vs, that we
shoulde truste in the daye of iudgement.
For as he is, euē so are we in this worlde
There is no feare in loue, but perfecte
loue casteth oute feare, for feare hathe
paynfulnes. He that feareth, is not per-
fecte in loue. We loue hym, for he loued
vs fyrst. If a man saye, I loue God, and

yet

yet hate hys brother, he is a lyer. For how can he ỹ loueth not his brother whō he hath seen, loue God whom he hath not seen? And thys commaundemente haue we of hym: that he whyche loueth god, should loue hys brother also.

The Gospell.

Luc. xvi.

THere was a certain riche man, which was clothed in purple & fyne whyte, and fared deliciously euery daye. And there was a certayn begger, named Lazarus, which laye at hys gate full of sores, desyryng to bee refreshed with the crummes which fell from the riche mans boarde, and no mā gaue vnto him. The dogges came also & licked his sores. And it fortuned that the begger died, and was caried by the Aungels into Abrahams bosome. The riche mā also died, and was buried: And beeing in hel in tormentes, he lift vp his eyes, and saw Abrahām afarre of and Lazarus in his bosome, and he cryed and sayed: Father Abraham, haue mercy on me, and send Lazarus, that he maye dyppe the typpe of hys fynger in water and coole my tongue, for I am tormented in thys flame. But Abraham sayed: Sonne, remembre

that

that thou in thy life time receiuedst thy pleasure, and contrariwise Lazarus receiued pain, but now he is coumforted: thou arte punyshed. Beyonde all thys, betwene vs and you, there is a greate space set, so that they which woulde goe from hence to you, cannot, neyther may come from thence to vs. Then he sayed: I pray thee therfore father, send him to my fathers house, (for I haue fyue brethren) for to warne them, lest thei come also into thys place of tormente. Abraham sayd vnto hym: they haue Moyses and the Prophetes, let them heare thē. And he sayd: naye father Abraham, but if one come vnto them from the dead, they wyl repent. He sayed vnto hym: If they heare not Moyses and the Prophetes, neither wil they belieue, though one rose from death agayne.

The second Sundaye

The Collect.

LOrde, make vs to haue a perpetuall feare and loue of thy holy name: for thou neuer fayllest to helpe and gouerne them, whom thou doest bring vp in thy stedfast loue. Graunt thys. &c.

The Epistle.

Meruayle

MErualye not my brethren, though ỹ worlde hate you. We knowe that we are translated from death vnto lyfe, because we loue the brethren. He that loueth not hys brother, abideth in death. Whosoeuer hateth hys brother, is a man slear. And ye know that no man slear hath eternal lyfe abiding in him. Hereby perceiue we loue, because he gaue hys lyfe for vs, and we oughte to geue our liues for the brethren. But whoso hath thys worldes good, & seeth hys brother haue nede, & shutteth vp his compassion from him, howe dwelleth the loue of God in him? Mi babes, let vs not loue in word, nether in tongue: but in dede and in veritie. Hereby we knowe that we are of the veritie, and can quyet oure heartes before him. For if our hearte condemne vs, God is greater then our hearte, and knoweth all thynges. Dearely beloued, if our heart condemne vs not, the haue we truste to godward, & whatsoeuer we aske, we receiue of him, because we kepe hys commaundementes, and doe those thynges whiche are pleasaunte in hys sight. And this is his commaundement, that we beleue on the name of his sonne Iesus Christe, and loue one another

1.Jo.iii

as he gaue commaundemente. And he that kepeth hys commaundementes, dwelleth in him, and he in him: & hereby we know that he abydeth in vs, euen by the spirite which he hath geuen vs.

¶ The Gospell.

Lu. xiiii. A certayne man ordayned a greate supper, and bade many, and sente his seruaunt at supper time, to say to them that were bidden: come, for al thinges are now ready. And they al at once beganne to make excuse. The fyrst sayed vnto him: I haue boughte a farme, and I must nedes goe and see it, I pray thee haue me excused. And another sayed: I haue boughte fiue yoke of oxen, and I goe to proue them, I pray thee haue me excused. And another said: I haue maryed a wyfe, and therefore I cannot come. And ỹ seruaunt returned, and brought his mayster worde agayne therof. Then was the good man of the house displeased, & said to his seruaunt: goe out quickely into the stretes & quarters of the citie, and bryng in hyther the poore, and feble, and the halte & blynde. And the seruaunt sayd: Lorde, it is done as thou hast commaũded, and yet there is rowme. And the Lord sayed vnto the

seruaunte

seruaunte: goe oute vnto the hye wayes and hedges, and compel the to come in, that my house may be fylled. For I say vnto you, that none of these men whych were bidden, shall tast of my supper.

¶ The thyrd Sunday.

The Collect.

LOrde, we beseche thee mercifully to heare vs, and vnto whom thou hast geuen an hartie desyre to pray: graūte that by thy mightie ayde we may be defended: through Jesus Chryst our lord.

The Epistle.

SVbmit your selues euery man 1. Pete. v.
one to another: knit your selues together in lowelines of mind. For God resisteth the proude, and geueth grace to the humble. Submyt youre selues therefore vnder the mightie hand of god, that he may exalte you whē the time is come. Cast all your care vpon hym, for he careth for you. Be sobre, and watche, for youre aduersarye the deuyll, as a roaryng Lyon, walketh aboute, seekyng whom he maye deuoure, whom resist stedfast in the fayth: knowyng that the same afflictyons are

appoynted vnto your brethren, that are in the worlde. But the god of all grace, whiche hath called vs vnto his eternall glory by Christ Iesu, shal his owne selfe (after that ye haue suffered a little affliccio) make you perfect, settle, strēgth, and stablishe you. To hym be glory and dominion for euer and euer. Amen.

¶ The Gospell.

Luk. xv

THen resorted vnto him, all the Publycanes and synners for to heare him. And the Phariseis & Scribes murmured, saying: He receiueth sinners and eateth with thē. But he put forth this parable vnto thē, saying: What man among you hauyng an hundreth shepe (if he lose one of thē) doeth not leaue ninetie and nyne in the wyldernes, and goeth after that whych is loste, vntyll he fynde it? And when he hath founde it, he layeth it on his shoulders with ioye. And assone as he cometh home, he calleth together his louers & neyghbors, saying vnto them: Reioyce with me, for I haue founde my sheepe whyche was loste. I saye vnto you, that likewise ioye shalbe in heauen ouer one synner that repenteth, more then ouer nine tie and nine iust persōs which nede no repētaunce. Eyther what womā hauyng

nyng ten grotes (if she lose one) dooeth not light a candle & swepe the house, and seke diligently tyl she fynde it: And whē she hath founde it, she calleth her louers and her neyghbours together, saying: Reioyce with me, for I haue founde the grote which I lost. Lykewyse, I say vnto you shal there be ioye in the presence of the Aungels of god, ouer one synner that repenteth.

The fourth Sundaye.

The Collect.

GOd, the protector of al that trust in thee, without whom nothyng is strong, nothing is holy: encrease & multiplie vpon vs thy mercy, that thou beeyng our ruler and gide, we may so passe through thinges temporall, that we fynally lose not the thinges eternal: graūt this heauenly father, for Iesu Christes sake oure Lorde.

The Epistle.

I Suppose that the afflictions of thys lyfe, are not worthy of the glory which shalbe shewed vpō vs. For the feruent desire of the creature abydeth, lookyng when the sonnes of God shall appeare, because the creature is subdued to vanitie a- Ro. viii.

gaynst the wyll thereof, but for hys will whyche hath subdued the same in hope. For the same creature shalbe delyuered frō the bondage of corruptyon, into the glorious libertie of the sonnes of God. For we knowe that euery creature groneth with vs also, & trauaileth in paine, euen vnto this time: not onely it, but we also whiche haue the fyrst fruites of the spirite, mourne in our selues also, and wayte for the adoption (of the chyldren of God) euen the deliueraunce of oure bodyes.

The Gospell.

Luk.vi. BE ye mercyfull as your father also is mercyfull. Iudge not, & ye shal not be iudged: cōdemne not, and ye shal not be condemned. Forgeue, and ye shall be forgeuen. Geue, & it shalbe geuen vnto you, good measure, & prested down, and shaken together, and running ouer, shal mē geue into your bosomes. For with the same measure that ye mete withal, shal other men mete to you agayne. And he putte foorth a similitude vnto them. Can the blynd leade the blind: doe they not both fall into the ditche? The disciple is not aboue his maister: Euery man shall be perfect, euē as his maister is. Why seest thou

thou a mote in thy brothers eie, but consi-
derest not the beame that is in thyne
own eye? Eyther howe canst thou say to
thy brother? Brother, let me pul out the
mote that is in thyne eye, whē thou seest
nott he beame that is in thine own eye?
fyrst thou ypocrite, cast oute the beame
out of thyne own eye, then shalt thou see
perfectely to pul out the mote that is in
thy brothers eye.

The fyfth Sunday.

The Collect.

GRaunt Lorde, we beseche thee, that
the course of thys worlde may be so
peaceably ordered by thy gouernaunce,
that thy congregacō may ioifully serue
thee in all godly quietnes: through Je-
sus Christ our Lorde.

The Epistle.

BE you al of one mind, and of one 1. Pet. iii.
heart, loue as brethren, be pitie-
full, be curteous, (meke) not ren-
dering euil for euil, or rebuke for
rebuke: but cōtrariwise blesse, knowing
that ye are thereunto called, euē that ye
should be heyres of the blessyng. For he
that dooeth long after lyfe, and loueth
to see good dayes: lette hym refrayne

his tonge frō euil, & his lippes that they speake no guyle. Let him eschew euill & doe good, let him seke peace, and ensue it. For the eyes of the Lord are ouer the righteous, and his eares are open vnto theyr prayers. Again, the face of the lord is ouer thē that doe euil. Moreouer, who is he that wyl harme you, yf ye folowe that which is good? yea, happy are ye yf any trouble happen vnto you for righteousnes sake. Be not ye afrayd for any terrour of them, nether be ye troubled, but sanctifie the lord god in your hearte.

¶ The Gospell.

Luke.v. IT came to passe, that (when the people preaced vpon hym to heare the word of god) he stode by the lake of Genazareth, and sawe two shippes stād by the lakes syde, but the fisher men were gone out of thē and were washing their nettes. And he entered into one of the shippes (whyche pertayned to Simon) & prayed him that he would thrust out a litle from ẏ lande. And he sate downe, and taught ẏ people out of the ship. When he had lefte speaking, he sayd vnto Simon: launche oute into the depe, and let slip your nettes to make a draught. And Symon answered, & said vnto hym: Mayster, we haue laboured

laboured al night, & haue take nothing. Neuertheles, at thy commaundement I wil loce forth the net. And when they had so done, they incloſed a greate multitude of fyſſhes. But their nette brake, & they beckened to their felowes (which were in the other ſhip) that they ſhould come and helpe them. And they came & filled both ſhippes, that they ſoke again. When Simon Peter ſaw thys, he fell downe at Jeſus knees, ſaying: Lorde, goe from me, for I am a ſynneful man. For he was aſtonyed and all that were with him, at the draught of fiſhes which they had taken: and ſo was alſo James and John the ſonnes of zebede, whiche were parteners with Simon. And Jeſus ſayed vnto Symon: feare not, from henceforth thou ſhalte catche men. And they brought the ſhippes to land, & forſoke all and folowed hym.

¶ The ſyxth Sunday.

¶ The Collect.

GOd whiche haſte prepared to them that loue thee, ſuche good thynges as paſſe all mans vnderſtāding: Powre into our heartes ſuch loue toward thee, that we louing thee in all thinges, may obtayne thy promyſes, whiche exceade all that we can deſyre: throughe Jeſus

Chryſte

Chriſt our Lorde.

The Epiſtle.

Rom.vi

KNow ye not, that all we which are baptiſed in Jeſus Chriſte, are baptyſed to dye with him? We are buried then with him by Baptiſme for to dye: that lykewyſe as Chriſt was rayſed from death by the glory of the father, euē ſo we alſo ſhould walke in a newe lyfe. For if we be graft in death like vnto hym, euen ſo ſhall we be partakers of the holye reſurrecyon. Knowyng thys, that your olde man is crucified with him alſo, that the body of ſynne might vtterly bee deſtroyed, that hencefoorth we ſhould not be ſeruauntes vnto ſynne. For he that is dead, is iuſtyfied frō ſinne. Wherefore, if we be dead with Chriſt, we beleue that we ſhal alſo lyue with him, knowing that Chriſt beyng rayſed from death, dyeth no more. Death hath no more power ouer hym. For as touchyng that he died, he died cōcernyng ſynne once: And as touchyng that he liueth, he liueth vnto god. Lykewiſe conſider ye alſo, that ye are dead as touchyng ſinne, but are alyue vnto god: through Jeſus Chriſt our Lorde.

¶ The Goſpell.

Jeſus

IEsus sayed vnto his disciples: Except your rightousnes excede the rightousnes of the Scribes and Pharisees, ye cannot entre into the kyngdome of heauen. Ye haue heard that it was sayd vnto them of old tyme. Thou shalt not kyll: whosoeuer killeth, shalbe in daunger of iudgemēte. But I saye vnto you: that whosoeuer is angrye with his brother (vnaduysedly) shall be in daunger of iudgemente. And whosoeuer saye vnto hys brother, Racha: shall bee in daunger of a counsell. But whosoeuer sayeth, thou foole: shall be in daunger of hell fire. Therefore yf thou offerest thy gifte at the altare, and there remembrest that thy brother hath oughte agaynste thee, leaue there thyne offeryng before the altare, and goe thy waye fyrste and bee reconeyled to thy brother, and thē come and offre thy gift. Agree with thyne aduersarye quickely, whyles thou art in the waye with hym, lest at any tyme the aduersarye delyuer thee to the iudge, and the iudge delyuer thee to the minister, and then thou bee cast into prison. Verely I saye vnto thee: thou shalt not come out thence, tyll thou haue payde the vttermoste farthyng. Mat.v.

The

¶ The seuenth Sunday after Trinitie.

The Collect.

LOrd of all power and might, whych art the auctour and geuer of al good thynges: graffe in our heartes the loue of thy name, encrease in vs true religyon, nourisshe vs with all goodnes, and of thy greate mercye keepe vs in the same, throughe Jesus Christ our Lorde.

The Epistle.

Ro. vi. I Speake grosly, because of the infirmitie of your flesshe. As ye haue geuen your membres seruauntes to vnclennes, & to iniquitie, (from one iniquitie to another:) euen so now geue ouer your membres seruauntes vnto ryghteousnes, that ye may be sanctified. For when ye wer seruauntes of sinne, ye wer voide of righteousnes. What fruite had you then in those thynges, wherof ye are now ashamed? for the ende of those thynges are death. But nowe ye are deliuered from synne, and made the seruauntes of god, and haue your fruite to bee sanctifyed, and the end euerlasting lyfe. For the reward of synne is death: but eternall lyfe is the gift of god, throughe Jesus Christ our Lorde.

¶ The Gospell.

Jn

mar.viii

IN those dayes, when there was a very great companye, and had nothing to eate: Jesus called his disciples vnto hym, and said vnto them: I haue compassion on the people, because they haue been nowe wyth me three daies, & haue nothing to eate: And if I sende them awaye fastyng to theyr owne houses, they shall faynte by the waye: for diuerse of them came from farre. And his disciples aũswered hym: where should a man haue bread here in the wildernesse, to satisfie these? And he asked them: how many loaues haue ye? They sayd, seuen. And he commaunded the people to sit downe on the grounde. And he toke the seuen loaues: And when he had geuen thankes, he brake & gaue to his disciples to sette before them. And they did set them before the people. And they had a fewe small fishes. And when he had blessed, he commaunded thē also to be set before them. And they did eate, and wer suffised. And they toke vp of the brokē meate that was left, seuen baskets full. And they that dyd eate, were aboue foure thousande. And he sente them awaye.

¶ The eyght Sundaye.

The Collect.

God

GOd whose prouidence is neuer deceued: we humbly beseche thee, that thou wilt put away from vs al hurtfull thynges, and geue those thynges which be profitable for vs: Throughe Iesus Christ our Lorde.

The Epistle.

Ro.viii. BRethren, we are debters, not to the flesshe, to liue after the flesshe. For if ye lyue after the flesshe, ye shall dye. But if ye throughe the spirite doe mortifie the dedes of the body, ye shal liue. For as many as are lead by the spirite of god, thei are the sonnes of god. For ye haue not receyued the spirite of bondage to feare any more, but ye haue receyued the spirite of adoption wherby we crye, Abba father. The same spirite certifieth our spirite, that we are the sonnes of god. If we be sonnes, then are we also heires: the heires I meane of god, and heires annexed with Christ, if so be that we suffre with him, that we may be also glorified together with him.

The Gospell.

mat.vii. BEware of false prophetes, which come to you in shepes clothyng, but inwardly they are rauening wolues. Ye shall knowe them by

theyr

their fruites. Doe men gather grapes of thornes? Or figges of thistles? Euen so euery good tree, bryngeth furth good fruites. But a corrupte tree bryngeth furth euyll fruytes. A good tree cannot bryng furth bad fruytes, neyther can bad tree bryng furth good fruites. Euerye tree that bryngeth not furth good fruite, is hewen down, and cast into the fyre. Wherfore by their fruites ye shall know them. Not euery one that sayeth vnto me, Lord, Lord, shal entre into the kyngdome of heauen: but he that doeth the wil of my father which is in heaue, he shal entre into ỹ kingdom of heauen.

¶ The ninth Sundaye.

The Collect.

GRaunt to vs lord we beseche thee, the spirit to thynke and do alwaies suche thynges as bee ryghtfull: that we which cannot be without thee, maye by thee bee hable to lyue accordyng to thy wil: Through Iesu Christ our Lorde.

The Epistle.

BRethren, I would not that ye should be ignorant, how that our fathers were all vnder the cloude, and all passed throughe the sea, and wer al baptised vnder Moses in the cloud, & in the sea, & did al eate of one 1. cor. 2.

of one ſpiritual meate, and did al drinke of one ſpiritual drinke. And they dranke of the ſpiritual rocke that followed the, which rocke was Chriſt. But in many of them had God no delyghte. For they were ouerthrowen in the wyldernesſe. These are enſaumples to vs, that we ſhoulde not luſte after euill thynges as they luſted. And that ye ſhoulde not bee worſhippers of ymages as were ſome of them, according as it is written. The people ſate downe to eate and drinke, & roſe vp to playe. Neither let vs be defyled with fornication as ſome of the wer defyled wyth fornication, and fel in one daye three and twentie thouſande. Neyther let vs tempte Chryſte, as ſome of them tempted, and wer deſtroied of ſerpentes. Neither murmure ye, as ſome of them murmured, and were deſtroyed of the deſtroier. Al theſe thinges happened vnto them for enſaumples: But are wrytte to put vs in remembraunce, whom the endes of the worde are come vpon. Wherefore lette hym that thynketh he ſtandeth, take hede leſte he fall. There hath none other temptacyon taken you, but ſuche as folowed the nature of manne. But God is faythfull, which ſhall not ſuffre you to be tempted

aboue youre strengthe: but shall in the middes of temptacion make a way, that ye may be hable to beare it.

The Gospell,

IEsus sayde to hys Disciples: Lu.xvi.
There was a certayn riche mā, which had a Steward, and the same was accused vnto hym, y he had wasted his goodes. And he called him, & sayde vnto him: howe is it that I heare this of thee? Geue accoumptes of thy Stewardship, for thou mayst be no longer Steward. The Steward sayde within himself: What shal I do? for my maister taketh away from me the Stewardship. I cannot dygge, & to begge, I am ashamed. I wote what to doo, that when I am put out of y Stewardship, they may receiue me into theyr houses. So when he had called all his maisters debters together, he sayd vnto the first: how much owest thou vnto my master? And he said: an hundred tunnes of oyle. And he said vnto him: take thy bill & sit down quickely, & write fyftie. The sayd he to another: howe muche owest thou? And he sayde: an hundred quarters of wheate. He sayde vnto him: take thy bil and wryte foure skore. And the Lorde commended the vniuste Stewarde,

because he hadde doone wisely. For the childrē of this world, are in their nacion wyser then the children of lighte. And I say vnto you: Make you frendes of the vnrighteous Mammon, that when ye shall haue nede, they maye receyue you into euerlasting habitacions.

The.x. Sunday.

The Collect.

LEt thy mercifull eares, O lorde, be open to the prayers of thy hūble seruauntes: that they may obteyne theyr peticions, make thē to aske such thinges as shal please the: through Jesus Christ our Lorde.

The Epistle.

1.cor.xii. CConcerning spiritual thinges (bretherē) I would not haue you ignoraunt. Ye know yt ye wer Gētiles, and wēt your waies vnto dūme ymages, euen as ye wer led. Wherfore I declare vnto you, that no man, speaking by the spirite of God, defyeth Jesus. Also no manne can saye that Jesus is the Lorde, but by the holy ghost. There are diuersities of gyftes, yet but one spirite. And there are dyfferences of administracions, and yet but one Lorde. And there are dyuerse maners of operacions, and yet but one God, which worketh al

in all,

all. The gyft of the spirite is geuen to euery man to edifye withall. For to one is geuen through the spirite, the vtteraunce of wisdom: To another is geue the vtteraũce of knowledge by the same spirite. To another is geuen fayth by ỹ same spirite. To another the gift of healyng by the same spirite. To another power to doo miracles. To another to prophecie. To another iudgemẽt to discerne spirites. To another dyuerse tongues. To another the interpretaciõ of tonges: But these all worketh the self same spirite, deuyding to euerye man a seuerall gyfte, euen as he wyll.

The Gospell.

AND whẽ he was come nere to Ierusalem, he behelde the citie, and wepte on it, saying: Yf thou hadst knowen those thinges whiche belong vnto thy peace, euẽ in thys thy day thou wouldest take hede. But nowe are they hyd from thyne eyes. For the daies shall come vnto thee, that thy enemyes shal cast a banke about thee, and cõpasse thee rounde, and kepe thee in on euerye syde, & make thee euẽ with the grounde, and thy children which are in thee. And Luk. xix

they shall not leaue in thee one stone vpon an other, because thou knowest not the tyme of thy visitacion. And he went into the Temple, and began to cast out them that solde therein, and them that bought, saying vnto them: It is writtē, my house is the house of prayer, but ye haue made it a denne of theues. And he taught dayly in the Temple.

¶ The.xi. Sunday.

The Collect.

GOd which declarest thy almightye power, most chiefli in shewing mercy & pitie: Geue vnto vs abūdantly thy grace, ỹ we rūning to thi promises, may be made partakers of thy heauēly treasure: through Jesus Christe our Lorde.

The Epistle.

1.Cor.xv. BRethren, as perteynyng to the gospell whiche I preached vnto you, whiche ye haue also accepted, & in the whiche ye continue, by the which ye are also saued: I do you to wete, after what maner I preached vnto you, if ye keepe it, excepte ye haue belieued in vayne. For fyrst of all I deliuered vnto you, that whiche I receyued, how that Christ died for our sinnes agreeyng to the scriptures: and that he was buried, and that he arose again the

thyrde daye accordyng to the scriptures: And that he was seen of Cephas, thē of the twelue. After that he was seene of moe then fiue hundreth brethrē at once, of which many remayn vnto this daye, and many are fallē aslepe. After that appeared he to Iames, then to al the Apostles. And last of al he was seen of me, as of one that was borne out of due tyme. For I am the least of ỳ Apostles, which am not worthy to be called an Apostle, because I haue persecuted the cōgregation of God: but by the grace of God, I am that I am. And his grace which is in me, was not in vayne. But I laboured more abundantly then they all: yet not I, but the grace of God which is with me. Therfore, whether it were I or they, so we preached, and so ye haue beelieued.

The Gospell.

CHriste tolde this parable vnto certayne which trusted in thēselues, that they were perfect, and despysed other. Two men went vp into the Temple to praye, the one a Pharisei, & the other a Publicane. The Pharisei stoode and prayed thus with hymselfe. God, I thanke thee that I am not as other men are, extorcioners, vniust, Luke. xviii.

 adulterers,

adulterers, or as this Publicane. I fast twise in the weke. I geue tythe of all that I possesse. And the Publicane standing afarre of, woulde not lyfte vp hys eyes to heauen, but smote hys brest, saying: God be merciful to me a synner. I tell you, this man departed home to his house iustifyed more then the other. For euery mā that exalteth hymselfe, shalbe broughte lowe. And he that humbleth himselfe shalbe exalted.

¶ The.xii. Sunday.

The Collect.

ALmightye and euerlastyng God, which art alwayes more ready to heare thē we to praye: And art wont to geue more then eyther we desyre or deserue: Powre down vpon vs the abundaunce of thy mercy, forgeuing vs those thinges wherof our cōscience is afraid, & geuyng vnto vs that, that our prayer dare not presume to aske; throughe Iesus Christ our Lorde.

¶ The Epistle.

1. Cor. iii. SMche truste haue we throughe Christ to godward, not that we are sufficiente of oure selues to thynke anye thyng as of oure selues, but if we be able vnto ani thing, the same cummeth of God, whiche hath made

made vs hable to minister the new Testament, not of the letter, but of the spirite. For the letter killeth, but the spirite geueth life. If the ministracion of death throughe the letters figured in stones, was glorious, so that the childzen of Israel could not behold the face of Moses for the glorye of his countenance (whiche glorye is done away:) why shall not the ministracion of the spirit, be much more glorious: for if the ministracion of condemnacion bee glorious, muche more doeth the ministracion of righteousnes excede in glorye.

The Gospell

IEsus departed from the coastes of Tyre and Sydon, & came vnto the sea of Galile through the myddes of the coastes of the.x. cities. And they broughte vnto hym one that was deafe, & had an impediminte in his speache, & they prayed hym to put his hand vpon him. And when he hadde taken hym aside frō the people, he putte his fyngers into his eares, and dyd spit, and touched his tongue, and loked vp to heauen, and syghed, and sayde vnto hym: Ephata, that is to saye: be opened. And strayghte waye hys eares were opened, and the stryng of hys tongue mar.vii.

was loſed, and he ſpake playne. And he commaunded them that they ſhould tell no man. But the more he forbad them, ſo muche the more a greate deale they publyſſhed, ſaying: He hath doone all thynges well, he hathe made bothe the deafe to heare, & the dumme to ſpeake.

¶ The.xiii.Sunday.

The Collect.

ALmyghtie and mercifull God, of whoſe only gyft it cometh, that thy faythful people dooe vnto thee true and laudable ſeruice: graũt we beſeche the, that we may ſo runne to thy heauenlye promyſes, that we fayle not finallye to attain theſame. Through Jeſus Chriſt our Lorde.

¶ The Epiſtle.

Gala.iii

TO Abraham and hys ſede were the promyſes made. He ſayeth not, in his ſedes, as manye: but in thy ſede, as of one, whiche is Chriſt. This I ſay, that the lawe which begã afterward, beyond.iiii.C. and.xxx yeres, doth not diſanull the Teſtament that was confyrmed afore of God vnto Chriſtward, to make ỹ promiſe of none effect. For if the inheritaũce come of the law, it cometh not now of promiſe. But God

God gaue it to Abraham by promyse. wherefore then serueth the lawe? The law was added because of transgressiō (til the sede came, to whom the promyse was made:) & it was ordeyned by Aungels in the hand of a mediator. A mediator is not a mediator of one; But god is one. Is the law thē agaynst the promise of god? god forbid. For if there had been a law geuē, which could haue geuē lyfe, then no dout righteousnes should haue come by the law. But the scripture concludeth al thinges vnder synne, that the promise by the faythe of Jesus Christe, should be geuen to them that beleue.

The Gospell.

Luk.x.

HAppy are the eyes which se the thinges that ye se. For I tel you that many Prophetes & kinges haue desyred to se those thinges which ye se, and haue not seen them: and to heare those thinges which ye heare, and haue not heard them. And beholde, a certayn lawier stode vp and tempted him, saying: Maister, what shal I doo, to enherite eternall lyfe? he sayde vnto him: what is written in ỹ law? how readest thou? and he aunswered, and sayde: Loue the lord thy god with al thy heart, and with all thy soule, and with all thy

strength,

strength, and with all thy mind, and thy neighbour as thy selfe. And he sayd vnto him: thou hast aunswered right. Thys doe, & thou shalt liue. But he willing to iustify himselfe, sayde vnto Jesus: And who is my neighbour? Jesus aunswered, & said. A certayn man descended frō Jerusalem to Hierycho, and fell among theues, which robbed him of his raimēt and wounded him, & departed, leauing him half dead. And it chaūced that there came down a certayne Priest that same way, and whē he saw him, he passed by. And likewyse a Leuite, when he wente nie to the place, came and loked on him, and passed by. But a certayne Samaritain as he iourneyed, came vnto hym: & when he saw him, he had compassion on him, and wente to, and bounde vp hys woundes, and powred in oyle & wyne, and set him on his own beast, & brought him to a common Inne, and made prouision for him. And on the morow, whē he departed, he toke out two pence, and gaue them to the host, & sayd vnto him: Take cure of hym, & whatsoeuer thou spendest more, when I come agayne, I will recompence thee. Whiche nowe of these three thinkest thou was neighbor vnto hym that fell among the theues?

And

and he sayde vnto hym: he that shewed merey on him. Then sayd Jesus to him: goe and doe thou likewyse.

¶ The. xiiii. Sunday.

¶ The Collect.

ALmyghtye and euerlasting God, geue vnto vs the increase of fayth, hope and charitie, and that we maye obtayne that whiche thou doest promyse: make vs to loue that which thou doest commaunde, throughe Jesus Christe our Lorde.

The Epistle.

I Saye, walke in the spirite, and fulfill not the lustes of the flesh. Gala, v.
For the flesh lusteth contrary to the spirite, and the spirite contrary to the flesh: these are contrary one to the other, so that ye cannot doe what soeuer ye woulde. But and if ye be led of the spirite, then are ye not vnder the lawe. The dedes of the flesshe are manyfest, whiche are these: adultry, fornication, vnclennes, wantonnes, worshippyng of ymages, witchecrafte, hatred, variaunce, zeale, wrathe, stryfe, sectes, enuyinge, murder, dronkennesse, gluttonye, and suche lyke. Of the whiche I tell you before, as I haue

tolde

tolde you in tymes paſt, that they which commit ſuch thinges, ſhall not be inheritours of the kyngdome of God. Contrarily, the fruit of the ſpirit is loue, ioy, peace, long ſufferyng, gentlenes, goodnes, kaythfulnes, meknes, tēperaunce. Agaynſt ſuche there is no lawe. They truely that are Chriſtes, haue crucifyed the fleſh with the affections and luſtes.

The Goſpell

Lu.xvii

AND it chaunced as Jeſus went to Jeruſalem, that he paſſed through Samaria and Galile. And as he entred into a certaine town, there mette him.x. menne that were Lepers, whiche ſtode afarre of and putte foorth theyr voyces, and ſayde: Jeſus Maiſter haue mercye vpon vs. When he ſawe them, he ſayd vnto them: goe ſhew your ſelues vnto the Prieſtes. And it came to paſſe, that as they wēt, thei wer clenſed. And one of them, when he ſawe that he was clenſed, turned backe agayne, and with a loude voyce prayſed God, and fell downe on his face at hys feete, and gaue him thankes. And the ſame was a Samaritaine. And Jeſus aunſwered, and ſayd: Are there not ten clenſed: but where are thoſe nyne? There are not found that returned agayn to geue god

prayſe,

prayse, saue onelye this straunger. And he sayde vnto him: Aryse, goe thy way, thy fayth hath made thee whole.

¶ The.xv. Sunday.

¶ The Collect.

KEpe we beseche thee, O Lord, thy church, with thy perpetual mercy: and beecause the frayltie of man, without thee cannot but fall: Kepe vs euer by thy helpe, and leade vs to all thinges profitable to our saluacion: through Jesus Christ our Lord. Amen.

The Epistle.

MArke how large a lettre I haue writtē to you with mine owne hand. As many as desyre with outwarde apperance to please carnally, the same constrayne you to be circumcised onely, lest they shoulde suffre persecucion for the crosse of Christe. For they themselues which are circumcised, keepe not the lawe, but desyre to haue you circumcised, that they myght reioyce in youre flesshe. God forbyd that I should reioyce, but in the crosse of our Lorde Jesu Christ, wherby the worlde is crucifyed vnto me, and I vnto the world. For in Christe Jesu, neither circumcision auayleth any thing at all, nor vncir- Gala. vi

vncircucision,but a newe creature.And as many as walke accordyng vnto thys rule,peace be on them,and mercye,and vpon Israell that perteyneth to God. From hencefurth,let no man put me to businesse:for I beare in my bodye the markes of the Lord Jesu.Brethren,the grace of our Lorde Jesu Christ be with your spirite.Amen.

The Gospell.

Mat.vi. NO man can serue two maisters:for either he shall hate the one,and loue the other, or elles leane to the one,and despyse the other: ye cannot serue God and Mammon.Therefore I saye vnto you:bee not carefull for your lyfe,what ye shall eate or drinke,nor yet for youre bodye,what rayment you shall put on. Is not the life more worth then meate: and the bodye more of value then rayment:Behold the foules of the ayre,for they sowe not,neither dooe they reape, nor cary into the barnes:and your heauenlye father fedeth them. Are ye not muche better then they:whithe of you (bytakyng carefull thoughte,)can adde one cubite vnto his stature: And why care ye for rayment:Consider the lilies

of the

of the field how they grow: They labor not, neither doe they spynne. And yet I say vnto you, ỳ euen Salomon in al his royaltie, was not clothed lyke one of these. Wherfore if god so clothe ỳ grasse of ỳ field (which though it stand to day, is to morow cast into the fornace:) shall he not much more doe the same for you, O ye of little fayth? Therefore take no thoughte, saying: what shall we eate, or what shal we drinke, or wherwith shall we be clothed? after al these thinges doe ỳ Gentiles seke. For your heauenlye father knoweth that ye haue neede of all these thinges. But rather seeke ye fyrst the kyngdom of God, and the rightousnes therof, and all these thinges shalbe ministred vnto you. Care not then for the morow, for to morow day shall care for it selfe: sufficient vnto the day, is the trauayle thereof.

¶ The.xvi.Sunday.

The Collect.

LOrde we beseche thee, let thy continual pitie clense and defend thy congregacion: and because it cannot continue in saftie without thy succour, preserue it euermore by thy help and goodnes, through Jesus Christe our Lorde.

The Epistle.

I desyre

Eph.iii. I Desyre that you faynte not beecause of my tribulacions that I suffre for your sakes, whiche is your prayse. For thys cause I bowe my knees vnto the father of oure Lorde Jesus Christ, which is father of all that is called father in heauen and in earth, that he would graunte you, according to the riches of his glorye, that ye maye be strengthed with myghte, by his spirite in the inner man, that Christ may dwell in youre heartes by faythe, that ye beeing rooted and grounded in loue, mighte bee hable to comprehende with all Sainctes, what is the bredth, length, depth, and heyght, and to know the excellente loue of the knowledge of Christe, that ye myght be fulfilled with al fulnes, whiche cometh of God. Vnto him that is hable to doe exceding abundantly aboue al that we aske or thynke, according to the power that worketh in vs, bee prayse in the congregacion by Christ Jesus, throughout all generacions from time to time. Amen.

The Gospell.

Lu.vii. AND it fortuned that Jesus wente into a citie called Naim, and manye of hys Disciples wente with hym, and muche people. When he came

came nie to the gate of the citie: behold, there was a dead man caried out, which was the onely sonne of his mother, and she was a widowe, and much people of the citie was with her. And whe the lord saw her, he had compassion on her, and said vnto her: wepe not. And he came nie and touched the coffyn, and they ỹ bare hym stode still. And he sayd: yong man, I saye vnto thee, arise. And he that was dead sate vp, & began to speake. And he deliuered him to his mother. And there came a feare on the al. And thei gaue the glory vnto god, saying: A great Prophet is risen vp among vs, & god hath visited his people. And this rumour of him went forth throughout all Jewry, & throughout al ỹ regions which lye round about.

The.xvii.Sundaye.

The Collect.

LOrde, we praye thee that thy grace may alwaies preuent and folow vs, and make vs continually to be geuen to all good workes: through Jesu Christe our Lorde.

The Epistle.

Eph.iiii.

I (which am a prisoner of the Lordes) exhort you, ỹ ye walke worthy of the vocation, wherewith ye are called, with al lowlines and

lynes and mekenes, with humblenes of mynd, forbearing one another through loue, and be diligente to kepe the vnitie of the spirite, through the bōde of peace, beyng one body and one spirite, euen as ye are called in one hope of your calling. Let there bee but one Lorde, one fayth, one baptisme, one god and father of all, which is aboue all, and through all, and in you all.

¶ The Gospell.

Lu. xiii. IT chaūced that Jesus went into the house of one of the chiefe Pharisees, to eate bread on the Sabboth daye, and they watched him. And beholde, there was a certain mā before him which had the dropsye. And Jesus aunswered, and spake vnto ỹ Lawiers and Pharisees, saying: Is it lawefull to heale on the Sabboth day? And they helde their peace. And he toke him and healed him, & let him goe, and aunswered them, saying: whiche of you shall haue an Asse or an Ore falleu into a pit, & will not straighte waye pull hym out on the Sabboth day? And they could not aunswere hym again to these thinges. He put forth also a similitude to the geastes, when he marked how they preached to be in ỹ highest roumes, & said vnto

vnto thē: when thou art biddē to a wed-
dyng of any man, sitte not downe in the
hyest rowme, lest a more honorable mā
then thou be bidden of him, and he (that
bad him and thee) come and say to thee,
geue thys man rowme, and thou begyn
with shame to take the lowest rowme.
But rather when thou art bidden, goe
and syt in the lowest rowme, that when
he that bad thee cometh, he may say vn-
to thee: frende, syt vp hyer. Then shalte
thou haue worshyp in the presence of thē
that sit at meate with thee. For whoso-
euer exalteth himselfe, shalbe brought
lowe, and he that humbleth hymselfe,
shalbe exalted.

The. xviii. Sunday.

The Collect,

LOrde we beseche thee graunte thy
people grace to auoyde the infectiōs
of the deuill, & with pure heart & mynd,
to folow thee the onelye God: thrughe
Jesus Christ our Lorde.

The Epistle.

I Thanke my God alwayes on
youre behalfe, for the grace of 1. Cor. 1.
god, whiche is geuen you by Je-
sus Christ, that in all thinges ye
are made riche by him, in all vtterance,
and in all knowledge: by the whiche

thinges the testimonie of Jesus Christ was confirmed in you, so that ye are behynde in no gyfte, waytyng for the appearyng of oure Lorde Jesus Christe, which shal also strengthe you, to the end that you may be blameles in the daye of the comming of our Lorde Jesus Christ.

The Gospell.

mat. xxii

WHen the Phariseis had heard that Jesus dyd put the Saduceis to silence, they came together: and one of them (whiche was a doctor of lawe) asked hym a question, temptyng hym, and sayyng: Maister, which is the greatest commaundement in the lawe? Jesus said vnto him: Thou shalt loue the Lord thy God with all thy heart, and with all thy soule, and with all thy minde. This is the fyrst and greatest commaundemente. And the seconde is lyke vnto it: Thou shalte loue thy neighbour as thy selfe. In these two commaundementes hang all the lawe and the Prophetes. While the Phariseis were gathered together, Jesus asked them, sayynge: what thynke ye of Christe? whose sonne is he? They sayde vnto him: the sonne of Dauid. He sayde vnto them: howe then doeth Dauid in spirite call him Lord, sayyng: The Lord

sayd

ſaid vnto my Lord, ſit thou on my right hand til I make thine enemies thi fote-ſtoole. If Dauid the̅ call him Lord, how is he then his ſonne? And no man was able to aunſwere him any thing, neyther durſt any mā from that day furth aſke him any moe queſtions.

The.xix.Sunday.

The Collect.

O God, foraſmuche as without thee, wee are not able to pleaſe thee: Graunt that the worcking of thy mercy, may in al thinges directe and rule oure heartes: Through Ieſus Chriſte oure Lorde.

The Epiſtle,

THis I ſaye and teſtifye through the Lorde, that ye henceforth walke not as other Gentiles walke, in vanitie of their mind, Eph.iiii.

while they are blynded in their vnderſtanding, being farre from a godly life, by the meanes of the ignorauncе that is in them, and becauſe of the blindnes of their heartes, whiche being paſt repentaunce, haue geuen thēſelues ouer vnto wantonnes, to worcke all maner of vnclennes, euen with greedines. But ye haue not ſo learned Chriſt, yf ſo be that ye haue hearde of hym, and haue been

taughte in him, as the trueth is in Jesu (as cõcerning the conuersacio in tymes past) to laye frõ you the old man, which is corrupt, accordyng to the deceiueable lustes. To bee renued also in the spirite of your mind, & to put on that new man which after god is shapen in righteousnes and true holines. Wherefore put away lying, and speake euery man truth vnto hys neighbour, forasmuche as we are membres one of another. Be angry & sinne not. Let not the sunne goe downe vpon your wrath, neither geue place to the backebyter. Let him that stole, steale no more: but let him rather labour with hys handes the thyng whiche is good, that he may geue vnto him that needeth. Let no fylthy communicacion proceade oute of your mouth, but that whiche is good to edifye withall, as oft as nede is, that it may minister grace vnto the hearers. And grieue not the holye spirite of God, by whõ ye are sealed vnto the day of redempcio. Let all bitternes, & fiercenes, and wrathe, and coaryng, and cursed speaking, be putte awaye from you, with al malicyousnes. Bee ye curteous one to another, merciful, forgeuing one another, euen as God for Christes sake hath forgeuen you.

The

The Gospell.

IEsus entered into a ship, & passed ouer, & came into his owne citie: And behold, they brought to him a man sicke of the paulsey, lying in a bedde. And when Jesus sawe the fayth of them, he sayed to the sicke of the paulseye: Sonne, be of good chere, thy synnes be forgeuen thee. And beholde, certayne of the Scribes sayd within thē selues: this mā blasphemeth. And when Jesus saw theyr thoughtes, he sayd: wherfore thinke ye euil in your heartes? Whether is it easyer to say, thy sinnes be forgeuen thee, or to say, aryse and walke? But that ye may know that the sonne of man hath power to forgeue sinnes in earth. Then sayth he to ỹ sicke of the paulsey: Arise, take vp thi bed, and goe into thyne house. And he arose and departed to hys house: But the people that sawe it, meruayled, and glorifyed God, which hath geuen such power vnto men. Mat.ix.

The.xx. Sundaye.

The Collect.

ALmightie and merciful god, of thy bountyfull goodnes kepe vs from all thinges that may hurt vs: that we beyng ready both in body & soule, maye wᵒ

free heartes accomplishe those thynges that thou wouldest haue done: thorowe Jesus Christ our lorde.

The Epistle.

Ephe.v. TAke hede therefore, howe ye walke circumspectly, not as vnwise, but as wyse me, redeming the time, because the dayes are euill. Wherefore be not vnwyse, but vnderstand what the wil of the lord is, and be not dronken wyth wyne, wherein is excesse. But bee fylled wyth the spirite, speakyng vnto your selues in Psalmes and Himnes, and spirituall songes, singyng and makyng melody to the Lord in youre heartes, geuyng thankes alwayes for all thynges vnto God the father, in the name of oure Lorde Jesus Christe: submitting your selues one to another in the feare of god.

The Gospell.

mat.xxii IEsus sayd to his disciples: The kingdom of heauē is like vnto a man that was a king, whiche made a mariage for hys sonne, and sent forth his seruauntes to call thē that were bidden to the weddyng, and they would not come. Agayne he sente forth other seruauntes, saying: Tell them which are bidden: beholde, I haue prepared

prepared my diner, mine Oxen and my fatlinges are killed and al thinges are ready, come vnto the mariage. But thei made light of it, and went their wayes: One to his farme place, another to hys marchaundyse, and the remnaunt toke his seruauntes, & intreated thē shamefully, and slew them. But whē the king heard thereof, he was wroth, and sente forth his men of warre, and destroyed those murtherers, & brent vp their citie. Then sayd he to his seruauntes: the mariage in deede is prepared, but thei which were bidden, were not worthy: Goe ye therfore out into the hie wayes, and as many as ye find, byd them to the mariage. And the seruaūtes went forth into the hye wayes, & gathered together all, as many as they coulde fynd, both good and bad, & the weddyng was furnysshed with geastes. Then the kyng came in to see the geastes: & when he spied there a man, whyche had not on a weddynge garment, he sayd vnto him: frend, howe camest thou in hyther, not hauyng a weddyng garmente? And he was euen specheles. Then sayd the kyng to the ministers: take and bynd him hand and foote, and cast him into vtter darkenes, there shall be weepyng and gnashyng of

teeth.

teeth. For many be called, but fewe are chosen.

The.xxi.Sundaye.

The Collect.

GRaunte we beseche thee mercyfull Lord, to thy faithful people, pardon and peace, that they maye be clensed frō all their synnes, and serue thee wyth a quiet mynde: through Jesus Christ our Lorde.

The Epistle.

Eph. vi

MY brethren, be strong through the lord, & through the power of his might: Put on al the armour of god, that ye may stande agaynst all the assaultes of the deuil: for we wrestle not agaynst bloud and flesh, but agaynste rule, agaynste power, agaynst worldly rulers, euē gouernours of the darkenesse of thys world, against spirytuall craftynesse in heauenlye thynges. Wherefore, take vnto you, the whole armoure of God, that ye may be hable to resyste in the euyll daye, and stande perfecte in all thynges. Stande therefore, and your loynes gyrde wyth the trueth, hauyng on the brest plate of ryghteousnesse, and hauyng shoes on youre feete, that ye maye bee prepared for the gospel of peace. Aboue all,

take

take to you the shielde of fayth, wherewith ye may quench all the fiery dartes of the wicked. And take ỹ helmet of saluacion, & the sworde of the spirite, which is the worde of God. And praye alwayes with al maner of prayer and supplicacion in the spirite, and watche thereunto with all instance and supplication, for al sainctes & for me, that vtterance may be geuen vnto me, that I may open my mouth freely, to vtter the secretes of my gospell (whereof I am a messenger in bondes) that therin I may speake frely, as I ought to speake.

The Gospell.

THere was a certayne ruler, whose sonne was sycke at Capernaum. Assoone as the same heard, that Iesus was come out of Iewry into Galile, he wēt vnto him, and besought him that he woulde come downe and heale his sonne. For he was euen at the poynt of death. Then sayde Iesus vnto him: except ye see sygnes & woonders, ye will not beleeue. The ruler sayd vnto him: Syr, come down or euer that my sonne dye. Iesus saith vnto him: Goe thy way, thy sōne liueth. The man beleeued the worde that Iesus had spoken vnto him, and he went his way. Joh. iiii.

And

And as he was goyng downe, the ser-
uauntes mette him, and tolde hym, say-
ing: thy sonne liueth. Then enquired
he of them the houre when he began to
amend. And they sayd vnto him: yester-
daye at the seuenth houre the feuer left
him. So the father knewe that it was
the same houre in the which Jesus sayd
vnto hym: Thy sonne liueth: and he be-
lieued & al his housholde. This is agayn
the second miracle that Jesus did, when
he was come out of Jewry into Galile.

The.xxii. Sunday.

The Collect.

LOrde, we beseche thee to keepe thy
housholde the churche, in continuall
godlinesse, that through thy protection,
it may be free from all aduersities, and
deuoutlye geuen to serue thee in good
woorkes to the glory of thy name: Thor-
row Jesus Christ our Lorde.

The Epistle.

Philip. i. I Thanke my god with all remem-
braunce of you alwayes in all
my prayers for you, & pray with
gladnes, because ye are come in
to the felowshyp of the gospell, from the
fyrst daye vntill nowe. And am surelye
certifyed of thys, that he which hath be-
gon a good woorke in you, shal perfourme
it vntill

vntil the day of Jesus Christ, as it becometh me, ỹ I shoulde so iudge of you all, because I haue you in my heart: forasmuche as ye are all companyons of grace with me, euen in my bondes, and in the defending and establishing of the gospel: for god is my recorde how greatlye I long after you all, from the verye heart roote in Jesus Christ. And this I pray, ỹ your loue may encrease yet more & more in knowledge, & in al vnderstanding, that ye maye accept the thynges ỹ are most excellent, that ye may be pure, and such as offende no man, vntyll the day of Christ, being fylled with ỹ fruite of rightoulnes, which cometh by Jesus Christ, vnto the glorye & prayse of God.

The Gospell.

Mathy. xviii.

PEter sayde vnto Jesus: Lorde, howe ofte shall I forgeue my brother, if he synne agaynst me, tyll seuen tymes? Jesus sayeth vnto him: I say not vnto thee, vntyll seuen tymes, but seuentye tymes seuen tymes. Therefore is the kyngdome of heauen likened vnto a certayne manne that was a kyng, which woulde take accoumptes of his seruaunts. And when he hadde begonne to reckon, one was brought vnto hym, which ought hym

tenne

ten thousande talentes: but forasmuche as he was not able to pay, his lord commaunded hym to be sold, and his wyfe, and children, & all that he had, and payment to be made. The seruant fell down, and besoughte hym, saying: Syr, haue pacience with me, and I will paye thee all. Then had the lord pitie on that seruaunt, and loced hym, and forgaue him the debt. So the same seruiant went out, and founde one of hys felowes whiche oughte hym an hundreth pence, and he layd handes on him, & tooke hym by the throte, saying: pay that thou owest. And his felow fell down and besought hym, saying: haue pacience with me, & I will pay thee al. And he would not, but went & cast him into prison, til he should pay the debte. So when hys felowes sawe what was done, they were verye sory, & came and told vnto theyr Lorde all that had happened: Then hys Lorde called him, and layd vnto him: O thou vngracious seruaunt, I forgaue thee all that debte when thou desiredst me: shouldest not thou also haue had compassion on thy felow, euen as I had pitie on thee? And his lord was wroth, and deliuered him to the Jaylers, til he should pay all that was due vnto hym. So lykewyse

shall my

shall my heauenly father doe also vnto you, if ye from your hartes forgeue not (euery one his brother (their trespasses.

The.xrtii.Sundaye.

¶ The Collect.

GOd our refuge and strength, which art the author of al godlines, be redye to heare the deuoute prayers of the churche: and graunt that those thynges whiche we aske faithfully, we maye obtayn effectually: through Iesus Christe our Lorde.

¶ The Epistle.

BRethren, be followers together of me, and loke on them which walke euen so as ye haue vs for an ensaumple. (For many walke (of whom I haue tolde you often, and now tell you weping) that they are the enemies of the crosse of Christe, whose ende is damnacion, whose belye is their god, & glory to their shame, whiche are worldly minded. But our conuersacyon is in heauen, from whence we looke for the sauiour, euen the lord Iesus Christe, whiche shall chaunge our vyle bodye, that he maye make it lyke vnto his glorious body: according to the working, whereby he is able also to subdue all thynges Phi. iii.

thynges vnto hymselfe.

The Gospell.

mat.xxii. THen the Pharisees went oute, & toke counsayl how thei might tangle hym in hys wordes. And they sente oute vnto hym their disciples with Herodes seruauntes, sayinge: Master, we know that thou art true, and teachest the waye of god truely, neither carest thou for any man: for thou regardest not the outward appearaunce of men. Tel vs therefore, how thinkest thou: Is it lawfull that tribute be geuen vnto Cesar, or not: But Jesus perceyuing their wickednes, sayed: Why tempt me ye hypocrites: Shew me the tribute money. And they toke hym a peny. And he sayd vnto them: whose is this ymage and superscripcyon: they sayd vnto him: Cesars. Then sayed he vnto them: geue therfore vnto Cesar, the thinges which are Cesars: and vnto god, those thinges which are Gods. When they heard these wordes, they merueiled, and left him, and went their waye.

The.xxiiii. Sundaye.

The Collect.

LOrde we beseche thee assoyle thy people from their offences: that thy through

through thy bountiful goodnes we may be deliuered from the bandes of al those synnes, whiche by our frailtie we haue committed: Graunt thys &c.

The Epistle.

WE geue thankes to god, the father of our lord Jesus Christ, alwayes for you in our prayers: for we haue heard of your fayth in Christ Jesu, & of the loue which ye beare to al saintes, for the hopes sake which is laied vp in store for you in heauen: of which hope ye heard before by the true worde of the gospell, whiche is come vnto you euen as it is, fruiteful, & groweth also as it is also amog you, frō the day in the which ye heard of it, & had experience in the grace of god throughe the truth, as ye learned of Epaphra our deare felowe seruaunt, which is for you a faythful minister of Christe, whyche also declared vnto vs your loue whiche ye haue in the spirite. For this cause we also, euer sence the daye we heard of it, haue not ceased to pray for you, & to desire y ye might be fulfilled with y knowledge of his will, in all wisdome and spirituall vnderstanding, that ye myghte walke worthye of the Lorde, that in all thinges ye may please, being fruitful in

Collect.

all good workes, and increasyng in the knowledge of god, strengthed wyth all myghte, throughe hys glorious power, vnto al patience and long suffring, with ioyefulnes, geuing thankes vnto the father, whiche hath made vs mete to bee partakers of ỳ inheritaunce of saintes in lyghte.

The Gospell.

Mat. xi. WHyle Jesus spake vnto the people beholde, there came a certayne ruler & worshypped hym, sayyng: my daughter is euen now deceased, but come and laye thy hand vpon her, & she shall lyue. And Jesus arose and folowed him, and so did hys disciples. And beholde, a woman whiche was diseased with an issue of bloud. xii. yeares, came behynd hym and touched the hemme of hys vesture. For she said within her self: If I may touche but euen his vesture only, I shalbe safe. But Jesus turned him about, & whē he saw her, he sayd: daughter be of good cōfort, thy fayth hath made thee safe. And the woman was made whole euen the same tyme. And when Jesus came into the rulers house, & saw the mynstrels & people making a noise, he said vnto thē geat you hence, for ỳ maide is not dead,

but

but sleepeth. And they laughed hym to scorne. But whē ỹ people wer put forth, he went in, & toke her by thē hande, and said: damosel aryse. And the damosell arose. And thys noyse was abrode in all that lande.

The. xxb. Sundaye.

The Collect.

STirre vp we beseche thee, O Lorde, the wylles of thy faythfull people: that they plenteously bringing forth the fruite of good workes, maye of thee bee plenteously rewarded: thrughe Jesus Christ our Lorde.

The Epistle.

BEhold, the tyme cometh, sayth the Lorde, that I wil rayse vp the righteouse braūche of Dauid, which kig shal beare rule, and he shal prosper with wisdom, & shal set vp equitie & righteoulnes agayne in earth. In his time shal Juda be saued, & Israel shall dwell without feare: And this is the name that they shal cal hym, euen the Lorde our ryghteoulneſſe: and therefore beeholde, the tyme commeth sayeth the Lorde, that it shall bee no more sayed, the Lorde liueth whyche brought the children of Israel oute of the land of Egipt: But the Lorde liueth Je. xxiii

wyche brought forth and lead the sede of the house of Israel oute of the North lande, and from al countreyes where I haue scattered them, and they shal dwel in thayr owne lande agayne.

The Gospell.

Joh. vi. WHen Jesus lifte vp his eyes, & saw a great cõpany come vnto him, he sayeth vnto Philip: whence shal we bie bread that these mayy eate? This he sated to proue hym, for he hymselfe knewe what he would doe. Philip aunswered him; two hundreth penyworth of bread are not sufficient for thẽ, that euery mã may take a little. One of hys disciples (Andrewe, Simon Peters brother) said vnto him. There is a ladde here, which hath fyue barley loaues and two fishes, but what are they among so many? And Jesus sayd: make the people sit downe. There was much grasse in the place. So ỹ men sate downe, in nombre about fiue thousand. And Jesus toke the bread, & when he had geuen thankes, he gaue to ỹ disciples, & the disciples to them that were set down. And likewyse of the fishes as much as they would. Whẽ they had eate ynoughe, he sayeth vnto hys disciples: Gather vp the broken meate whiche remayneth.

maineth, that nothyng be lost. And they gathered it together, and fylled twelue baskets with the broken meate of fyue barley loaues, whith broken meate remayned vnto the that had eaten. Then those men (whe they had seen the myracle that Iesus did) said: This is of a truth the same prophet that should come into the worlde.

Yf there be any moe Sundaies before Aduent Sunday, to supplye the same, shall be taken the seruice of some of those Sundaies that were omitted betweene the Epiphany and Septuagesima.

Sainct Andrewes daye.

The Collect.

Almightie god, whiche dydst geue such grace vnto thy holye Apostle Sainct Andrewe, that he redely obeyed the calling of thy sonne Iesus Christ, & folowed hym without delaye: Graunte vnto vs all, that we beeing called by thy holy worde, maye forthwith geue ouer our selues, obediently to folowe thy holy cõmaundementes: through the same Iesus Christe our Lorde.

The Epistle.

IF thou knowledge with thy mouth that Iesus is the Lorde, and beleue in thy heart that god rayled him vp from death: thou Rom. x.

shalt be sake. For to beleue with ꝑ heart iustifieth, and to knowledge wyth the mouth, maketh a man sake. For ꝑ scripture saieth; whosoeuer beleueth on him, shal not be confounded. There is no difference betwene the Iewe & ꝑ Gentile. For one is lorde of al, which is riche vnto al that call vpon him. For whosoeuer doeth call on the name of the Lord, shall be sake. Howe then shal they cal on him, on whom they haue not beleued? Howe shall they beleue on him, on whom they haue not heard? Howe shall they heare without a preacher? And how shall they preache, without they be sente? As it is writtē: how beautifull are the fete of the whiche bring tidinges of peace, & bring tidinges of good thiges? But they haue not all obeyed to the gospell. For Esaye sayth: Lord, who hath beleued oure sayinges? so then fayth cometh by hearing, and hearing cometh by the word of god. But I aske: haue they not heard? no doubte their sounde wente oute into all landes, and their wordes into the endes of the world. But I demaunde whether Israel did know or not? First Moyses sayeth: I wyl prouoke you to enuye, by them that are no people, by a folithe nacion I will anger you. Esaye after that

is bolde, & sayth: I am found of them that sought me not: I am manifest vnto them that asked not after me. But against Israel he sayeth: All day long haue I stretched forth mi handes vnto a people that beleueth not, but speaketh agaynste me.

The Gospell.

Mat.iiii

AS Jesus walked by the Sea of Galile, he saw two brethren: Simon, which was called Peter, & Andrew his brother, casting a net into the Sea, (for they were fyshers) & he sayeth vnto them: folowe me, and I wyl make you to become fyshers of me. And they streight way lefte their nettes and folowed him. And whē he was gone forth from thence, he sawe other two brethren, James the sonne of Zebede, & John his brother, in the ship with Zebede their father mendyng their nettes, & he called them. And they immedyatelye lefte the ship and their father, and folowed hym.

Saincte Thomas the Apostle.

The Collect.

ALmightie euerliuing god, whiche for the more confirmacion of the fayth, didst suffre thy holy apostle Thomas, to be doubtful in thy sonnes resur-

rection: graunt vs so perfectely, & without all doubt to beleue in thy sonne Jesus Christ, that our faith in thy sight neuer bee reproued: heare vs, O Lorde, through the same Jesus Christ: to who with thee and ỹ holy goste be all honor. &c.

The Epistle.

Ephe. ii. NOw are ye not straungers, nor forayners, but cytezens with ỹ saiuctes, and of the household of God: and are built vpon ỹ foundacion of the Apostles and Prophetes, Jesus Christ hymselfe beeyng the head corner stone: in whom what buyldyng soeuer is coupled together, it groweth vnto an holy temple of the Lorde: in who also ye are built together, to be an habitacion of god through the holy goste.

The Gospell.

Joh. xx. THomas one of ỹ twelue whiche is called Didimus, was not with them when Jesus came. The other Disciples therefore sayd vnto hym: we haue seen the Lorde. But he sayd vnto them: excepte I see in hys handes the prynte of the nayles, and putte my fynger into the prynte of the nayles, and thrust my hande into hys syde, I will not beleue. And after eyghte dayes, agayne his disciples were wyth-

in, and

in, and Thomas with them. Then came Jesus when the doores were shutte, and stode in the middes, and said: Peace be vnto you. And after that, he said to Thomas: bring thy finger hither, & see my handes, and reache hither thy hande, & thrust it into my syde, and be not faithles, but beleuing. Thomas answered, and sayd vnto him: my Lord & my god. Jesus said vnto him: Thomas, because thou hast seen me, thou hast beleued: blessed are they that haue not seen, & yet haue beleued. And many other sygnes truely did Jesus in the presence of hys disciples, which are not written in thys boke. These are written that ye myghte beleue that Jesus Christ is the sonne of God, and that (in beleuyng) ye myghte haue lyfe through hys name.

¶ The conuersion of Saynct Paul.

¶ The Collect.

GOd which hast taught al the world, through the preachyng of thy blessed Apostle Saynct Paul: Graunte we beseche thee, that we which haue his wonderfull conuersyon in remembraunce, maye folowe and fulfyll thy holy doctryne that he taughte: through Jesus

Christe

¶ The Epistle.

Actes. ix. AND Saule yet breathyng oute threatnynges and slaughter against the disciples of ỹ lorde: went vnto the hie Priest, and desired of him letters to cari to Damasco to the Synagogues, that if he founde any of thys way (were they men or women) he mighte bryng them bounde to Jerusalem. And when he iourneied, it fortuned that as he was come nigh to Damasco, sodeinly there shined rounde about him a lyghte from heauen, and he fell to the earth, and heard a voyce saying to him: Saul, Saul, why persecutest thou me: And he sayd: what art thou Lorde: And the lorde sayd: I am Jesus whom thou persecutest. It is harde for thee to kycke agaynste the pricke. And he bythe tremblyng & astonied, sayd: Lord, what wilt thou haue me to doe: And the Lord said vnto hym: aryse, and goe into the citie, and it shalbe tolde thee what thou must doe. The men whiche iourneyed wyth hym, stode amased, hearing a voice, but seeyng no manne. And Saule arose from the earth, and when he opened hys eyes, he saw no man: But they lead

hym

hym by the hand, and brought hym into Damasco. And he was thre dayes without sight, & neither did eate nor drynke. And there was a certain disciple at Damasco, named Ananias: and to him said the lord in a visiō: Ananias, and he said: beholde, I am here Lord. And the Lord said vnto hym: arise and goe into ỹ strete (which is called streight) and seke in the house of Judas, after one called Saule of Tharsus. For behold, he prayeth, and hath seen in a vision, a man named Ananias, coming into him, & puttyng his handes on him, that he might receyue hys syghte. Then Ananias answered: lord, I haue heard by many of this mā, howe muche euyll he hath done to thy sainctes at Jerusalem: and here he hath autoritie of the hye Pryestes, to bynde all that cal on thy name. The lord sayed vnto hym: goe thy way, for he is a chose vessel vnto me, to beare my name before the Gentiles, and kinges, and the children of Israel. For I wyl shew him how great thinges he must suffre for my names sake. And Ananyas wente hys way, and entred into the house, and put hys handes on hym, and sayed: brother Saule, the Lorde that appeared vnto thee in the waye as thou camest, hath

sent

lyght me, that thou mightest receyue thy syghte, and be fylled with the holy goost. And immediatly there fell from his eyes as it had been scales, and he receyued sight, and arose, & was baptised, and receiued meate, and was comforted. Then was Saul a certaine daies with the disciples whiche were at Damasco. And streight waye he preached Chryst in the Synagogues, how that he was ỹ sonne of God: But all that heard him were amased, and said: is not this he that spoyled them which called on thys name in Jerusalem, and came hither for that intent, that he myght bryng them bounde vnto ỹ hye Priestes? But Saul encreased the more in strength, and confounded the Jewes whiche dwelte at Damasco, affirming that thys was very Chryste.

¶ The Gospell.

Mat. xix. PEter aunswered, and sayd vnto Jesus: beholde, we haue forsaken all & folowed thee: what shall we haue therfore? Jesus said vnto them: Verely I say vnto you, that when the sonne of man shall syt in the seate of hys Maiestie, ye that haue folowed me in the regeneracyon, shall syt also vpon .xii. seates, and iudge the twelue tribes of Israel. And euerye one

that

that forsaketh house, or brethren, or sis-
ters, or father or mother, or wife, or chil-
dren, or landes, for my names sake, shal
receiue an hundred folde, and shal inhe-
rite euerlasting life. But many that are
first shalbe last, and the last shalbe first.

¶ The purificacion of Sainct Mary the virgin.

The Collect.

Almighty and euerlasting God,
we humbly beseche thy Maiestie,
that as thy onely begotten sonne was
this day presented in the temple, in sub-
staunce of our flesh: so graunt that we
may bee presented vnto thee with pure
and cleare mindes: by Jesus Christ our
Lorde.

The Epistle.

¶ The same that is appoynted for
the Sundaye.

¶ The Gospell.

When the tyme of their Puri- Luke. ii.
fication (after ỹ lawe of Mo-
ses) was come, they brought
him to Jerusalem, to present
him to the Lorde (as it is written in the
law of the Lorde: euery manchilde that
firste openeth the matrix, shal be called
holye to the Lorde:) and to offre (as it is
sayd in the law of the Lorde) a payre of

turtle

turtle Doones, or two yong Pigeons. And behold, there was a mā in Jerusalem, whose name was Simeō. And the same mā was iust and godly, and loked for the consolacyon of Israell, and the holy goost was in him. And an aunswere had he receiued of the holy goste, that he should not see death, except he firste saw the Lorde Christ. And he came by inspiracion into the temple.

Saincte Mathies daye.

The Collect.

Almighty god, whiche in the place of the traytor Judas, didst choose thy faythfull seruaunt Mathie to be of the number of thy twelue Apostles: Graunt that thy churche beeyng alway preserued from false Apostles, maye be ordred and gided by faythfull and true pastors: through Jesus Christ our lord.

The Epistle.

Actes. i. In those dayes Peter stoode vp in the myddes of the disciples, & said: the numbre of names that were together, were aboute an hundred and .xx. Ye men and brethren, thys Scripture must nedes haue been fulfilled, which the holy goste, throughe the mouth of Dauid, spake before of

Judas,

Judas, which was guide to them that toke Jesus. For he was numbred wyth vs, and had obteyned felowshyp in thys mynistracyon. And thesame hath nowe possessed a plat of grounde, with the reward of iniquitie: and when he was hanged, burste a sunder in the middes, and all hys bowels gusshed out. And it was knowen vnto all the inhabiters of Hierusalem: insomuch that thesame field is called in their mother tongue, Acheldamà, that is to say, the bloudy fielde. For it is written in the boke of Psalmes: his habitacion be voyde, and no man be dwelling therin, & his bishoprike let another take. Wherfore, of these me which haue companyed with vs (all the tyme that the Lorde Jesus had al his conuersacio among vs, begynning at the baptisme of John vnto thatsame daye, that he was taken vp from vs) muste one bee ordeyned to be a witnes with vs of hys resurrectyon. And they appoynted two, Joseph whyche is called Barsabas, (whose syrname was Justus) and Mathias. And when they prayed, they said: thou Lorde which knowest the heartes of all menne, shewe whether of these two thou haste chosen, that he maye take the roume of thys mynystracyon

and

and Apostleshyp, from whiche Judas by transgression fell, that he myght goe to his owen place. And they gaue forth their lottes, and the lot fell on Mathyas, and he was coumpted with the eleuen Apostles.

The Gospell.

Mat. xi. IN that tyme, Jesus answered, and saied: I thanke thee (O father) Lorde of heauen & earth, because thou hast hidde these thinges from the wise and prudent, and hast shewed them vnto babes: verely father, euen so was it thy good pleasure. All thynges are geuen vnto me of my father. And no man knoweth the sonne, but the father: neither knoweth any man the father saue the sonne, and he to whom soeuer the sonne wyll open hym. Come vnto me all ye that labor and are laden, and I will ease you. Take my yoke vpon you and learne of me, for I am meke and lowly in heart, and ye shal fynd rest vnto youre soules: for my yoke is easy, and my burden is lyght.

¶ The annunciacion of the virgin Mary.

The Collect.

WE beseche thee Lorde, powre thy grace into our hearces, that as we haue

haue knowē Christ thy sonnes incarnation, by the message of an Aungel, so by his crosse & passion, we may be brought vnto the glorye of hys resurrection. Through the same Christ our Lorde.

The Epistle. Esai.vii

GOd spake once agayne vnto Achaz, saying: require a toke of the Lord thy God, whether it be towarde the depth beneath, or toward the heyght above. Then sayd Achaz: I wil require none, neither wil I tempt the Lorde. And he sayd: hearken to, ye of the house of Dauid: is it not ynough for you that ye be grieuous vnto me, but ye must grieue my God also? And therfore the lord shal geue you a token: Behold, a virgin shall conceiue & beare a sonne, and thou his mother shalt call his name Emanuel. Butter & honey shal he eate, that he may know to refuse the euil, and choose the good.

The Gospell

ANd in the sixth moneth, the Aūgel Gabriell was sente frō God vnto a citie of Galile, named Nazareth, to a virgin spoused to a man whose name was Joseph, of the house of Dauid: & the virgins name was Mary. And the Aungell went in vnto her, & Luke.i.

sayde: Hayle full of grace, the Lorde is with thee: Blessed art thou among women. When she saw him, she was abashed at his saying, and cast in her mynd what maner of salutacio that should be. And the Aungel sayd vnto her: feare not Mary, for thou hast founde grace with God: Behold, thou shalt conceiue in thy wombe, & beare a sonne, & shalt call his name Iesus: He shalbe great, & shalbe called the sonne of the hyghest. And the Lord God shal geue vnto hym, the seate of his father Dauid, and he shal reygne ouer the house of Iacob for euer, and of his kingdo there shalbe none ende. The said Mary to the Aungel: How shal this be, seeyng I knowe not a man? And the Aungel aunswered, & sayd vnto her: the holy ghost shal come vpon thee, and the power of the hiest shal ouershadow the. Therefore also that holy thyng whiche shalbe borne, shalbee called the sonne of God. And behold thy Cosin Elizabeth, she hath also conceyued a sonne in her age. And this is the sixth moneth, which was called baren, for with god nothing shalbe vnpossible. And Mary sayde: beholde the handmayd of the Lorde, be it vnto me according to thy word. And the Aungel departed from her.

¶ Saincte

Sainct Markes day.

The Collect.

Almighty god, which hast instructed thy holy churche, with the heauely doctrine of thy Euangelist Sainct Marke: geue vs grace so to be established by thy holy gospel, ỹ we be not lyke chyldren, caried away with euerye blast of vayn doctrine: through Jesus Christ our Lorde.

The Epistle.

Vnto euerye one of vs is geuen grace, accordyng to the measure of the gyft of Christ. Wherefore he sayeth: when he went vp on hye, he led captiuitie captiue, and gaue giftes vnto mẽ. That he ascended, what meaneth it, but that he also descended fyrst into the lowest partes of the earth? he that descended, is euen the same also that ascended vp aboue all heauens, to fulfyll all thynges. And the verye same made some Apostles, some Prophetes, some Euangelistes, some shepeheardes and teachers, to the edifyinge of the saintes, to the worke and administration, euen to the edifying of the bodye of Christe, tyll we all come to the vnitie of the faith, and knowledge of the sonne of god, vnto a perfect mã, vnto the mea- Eph. iiii

sure of the full perfecte age of Christe. That we hencefurth should be no more chyldren, wauerynge and carted aboute with euery wynde of doctrine, by the wilines of mẽ, through craftines wherby, they laye awayte for vs to deceyue vs. But let vs folow the trueth in loue, & in all thinges growe in him whiche is the head, euen Christ: in whō if al the body be coupled and knit together, throughout euery ioynte, wherewith one ministreth to another (accordyng to the operacion, as euery part hath his measure) he encreaseth the bodye, vnto the edifyyng of it selfe through loue.

¶ The Gospell.

Joh. xv

I Am the true vyne, & my father is a husbandmā. Euery braūche that beareth not fruite in me, he wyl take awaye. And euerye braunche that beareth fruite, wyll he pourge, that it maye bryng forth more fruite. Nowe are ye cleane through the wordes, which I haue spoken vnto you. Bide in me, & I in you. As the braunche can not beare fruite of it selfe, excepte it byde in the vyne: no more can ye, except ye abide in me. I am the vine, ye are the braunches. He that abydeth in me, and I in him, the same bringeth forth muche fruit,

fruite. ffor without me can ye doo nothing. If a man bide not in me, he is cast forth as a braunche, & is withered: And men gather them, and cast them into the fyre, & they burne. If ye abyde in me, & my woordes abide in you, aske what ye will, and it shalbe done for you. Herein is my father glorifyed, that ye beare much fruite, & become my disciples. As the father hath loued me, euen so also haue I loued you. Continue you in my loue. If ye kepe my cõmaundementes, ye shal bide in my loue, euen as I haue kept my fathers cõmaundementes, and abyde in hys loue. These thynges haue I spoken vnto you, that my ioye might remayne in you, and that youre ioye myght be full.

Sainct Philip and James.

¶ The Collect.

ALmightye God, whom truelye to know, is euerlasting lyfe: graunte vs perfectly to knowe thy sonne Iesus Christ, to be the way, the trueth, and the lyfe, as thou hast taughte Saincte Philip, and other the Apostles: through Iesus Christ our Lorde.

¶ The Epistle.

Iame.i. IAmes the seruaunte of God, & of the Lorde Iesus Christ, sendeth gretinges to the twelue Tribes which are scattered abrode. My brethren, counte it for an exceading ioy, when ye fall into dyuerse temptacions: Knowing this, that the trying of youre fayth gendereth patience, and let patience haue her perfecte woorke, that ye maye be perfect and sound, lacking nothing. ¶ If any of you lacke wisedome, let him aske of him that geueth it, euē god, which geueth to al men indifferently, & casteth no man in the teeth, and it shalbe geuen him. But let hym aske in fayth & wauer not: for he that doubteth is like a waue of the Sea, whiche is tosse of the windes, & caried with violence. Nether let that man thinke that he shal receiue any thing of the lord. A wauering minded mā is vnstable in al his wayes. Let the brother which is of lowe degree, reioyce when he is exalted. Agayn, let him that is ryche, reioyce when he is made lowe. For euē as the floure of the grasse shal he passe away. For as the sunne ryseth with heate, and the grasse wythereth, & his floure falleth awaye, and the beautie of the fashion of it perisheth: euē so shall the ryche man perysh in hys

wayes.

wayes. Happy is the mā that endureth temptacīō: for when he is tryed, he shal receyue the crowne of lyfe, whiche the Lorde hath promised to them that loue hym.

¶ The Gospell.

AND Iesus sayd vnto his disciples: Ih. xiiii
let not your heartes bee troubled. Ye beleeue in God, beleeue also in me. In my fathers house are many mansions. If it wer not so, I would haue told you. I goe to prepare a place for you. And if I goe to prepare a place for you, I will come agayn and receyue you, euen vnto my selfe, that where I am, there maye ye be also. And whyther I goe you knowe, and the waye ye knowe. Thomas sayth vnto him: Lord, we knowe not whither thou goest. And howe is it possible for vs to knowe the waye? Iesus sayeth vnto him: I am the waye, & the truth, and the lyfe: No man cometh to the father but by me: if ye had knowē me, ye had knowē my father also. And now ye knowe hym, & haue seen him. Philip saith vnto him: Lord, shew vs ỳ father, & it sufficeth vs. Iesus saieth vnto him: haue I been so lōg time w̄ you & yet hast ỳ not knowē me? Philip, he ỳ hath seen me, hath seen my father: & how

sayest thou thē, shewe vs the father. Be-
lieuest not thou that I am in the father,
and the father in me? The wordes that
I speake vnto you, I speake not of my
self: But the father that dwelleth in me,
is he that doeth the workes. Beleue me
that I am in the father, & the father in
me: Or elles beleue me for the workes
sake. Verely, verely, I say vnto you: he
that beleueth on me, the workes that I
doe, the same shal he doo also: & greater
workes then these shall he doe, because I
goe vnto my father. And whatsoeuer ye
aske in my name, that wil I do, that the
father may be glorified by the sonne. If
ye shall aske anye thing in my name, I
will doo it.

Saincte Barnabe Apostle.

The Collect.

LOrd almightie, whiche hast indued
thy holye Apostle Barnabas, with
singuler gyftes of thy holy ghost: let vs
not be destitute of thy manifold gyftes,
nor yet of grace to vse them alwaye to
thy honour and glory: Through Jesus
Christ our Lorde.

The Epistle.

Actes xi

TYdinges of these thynges came
vnto the eares of the congrega-
cion, which was in Jerusalem.
And

And they sent furth Barnabas, that he
should goe vnto Antioche. Which when
he came, and had seen the grace of God,
was gladde: and exhorted them all, that
with purpose of heart they woulde con-
tinually cleaue vnto the Lorde. For he
was a good man, and full of the holye
goste and of fayth: and much people was
added vnto the Lorde. Then departed
Barnabas to Tharsus to seeke Saule.
And whē he had found him, he brought
him vnto Antioche. And it chaunced that
a whole yere they had their conuersa-
tion with the congregation there, and
taught much people: insomuche that the
disciples of Antioche were the fyrst that
were called christē. In those daies came
prophetes frō the citie of Jerusalē vnto
Antioche. And there stode vp one of thē,
named Agabus, & signifyed by the spi-
rite, that there shoulde be greate dearth
throughout al the world, which came to
passe in ỹ Emperour Claudius dayes.
Then the disciples, euery mā according
to his habilitie, purposed to send succor
vnto the brethren which dwelt in Jewry:
which thing they also did, and sent it
to the Elders by the handes of Barna-
bas and Saule.

The Gospell

Joh. xv. THis is my cõmaundemẽt, that ye loue together, as I haue loued you. Greater loue hath no mã then this: ỹ a man bestowe his life for his frẽdes. Ye are my frẽdes, if ye doe whatsoeuer I commaund you. Hence furth call I not you seruauntes, for the seruaunt knoweth not what his Lorde doeth. But you haue I called frẽdes, for al thinges that I haue heard of my father, haue I opened to you: ye haue not chosen me, but I haue chosen you, & ordeined you to goe & bring furth fruite, and that youre fruite shoulde remayne: that whatsoeuer ye aske of the father in my name, he may geue it you.

Sainct John Baptist.

The Collect.

ALmighty god, by whose prouidẽce thy seruaunte John Baptist was wonderfully borne, & sent to prepare the waye of thy sonne our sauiour, by preaching of penaunce: make vs so to folow his doctrine and holy life, that we maye truely repẽt according to his preaching, and after his example constantly speake the trueth, boldely rebuke vyce, & paciently suffre for the truthes sake: through Jesus Christ our Lorde.

The

The Epistle.

BE of good chere my people, ye Esay. xl.
prophetes coumforte my people, saith your god, coumfort Jerusalem at the heart, and tell her that her trauayle is at an end, that her offence is pardoned, that she hathe receyued of the Lordes hand, sufficient correctiō for all her synnes. A voyce cryed in wildernes, prepare the way of the Lorde in the wildernes, make strayght the path for our God in the deserte, Let all valleyes be exalted, & euerye mountayne & hill be laid low: whatso is croked let it be made strayght, & let the rough be made playn fieldes. For the glory of the lord shal appeare: & al flesh shal at once se it: for why the mouth of ỹ lord hath spoken it. The same voyce spake. Howe crye. And the prophete aūswered: what shall I crye: ỹ al flesh is grasse, and ỹ all the goodlines therof is as the floure of the fielde. The grasse is withered, the floure falleth awaye. Euen so is the people as grasse, when the breath of the lorde bloweth vpon them. Neuertheles, whether the grasse wither, or that the floure fade away, yet the woord of our god endureth for euer. Go vp vnto the hye hyl (O Sion) thou that bryngest good tydynges,

lift vp

lyfte vp thy voyce with power. O thou preacher Ierusalem, lift it vp without feare, and saye vnto the cities of Iuda: Behold your God: behold, the lord god shal come with power, & beare rule with his arme. Behold, he bringeth hys treasure with him, & hys workes goe before hym. He shall feede hys flocke lyke an heardman. He shall gather the lambes together with his arme, and carry them in his bosome, and shal kindlye intreate those that beare young.

The Gospell.

Luke. i. ELizabethes tyme came that she should be deliuered, & she brought forth a sonne. And her neighbours and her cosins heard how the lord had shewed great mercye vpon her, and reioysed with her. And it fortuned, that in ỹ eight day they came to circumcile ỹ childe, & called his name Zachary, after the name of his father. And hys mother aunswered, & sayd: not so, but hys name shalbe called Iohn. And they sayd vnto her: There is none in thy kinred that is named with this name. And they made signes to his father, how he would haue him called. And he asked for writing ta-

bles,

bles, and wrote, sayinge: hys name is Iohn. And they meruayled all. And hys mouth was opened immediately, & hys tongue also, and he spake and praysed god. And feare came on al them ẏ dwelt nie vnto him. And al these sayinges was noised abroade throughout al ẏ hye cõtrey of Iewry, and thei that heard them layde them vp in their heartes, saying: what maner of childe shall this be? And the hand of the lord was with him. And his father Zacharias was fylled wyth ẏ holy goste, and prophecied, saying: Praised be the lord god of Israell, for he hath vysited & redemed hys people. And hath raised vp an horne of saluacion vnto vs, in the house of his seruante Dauid. Eue as he promised by the mouth of his holy Prophetes which wer sence the worlde began. That we shoulde bee saued from our enemies, and from the hande of all that hate vs. That he would deale mercifully with our fathers, and remembre his holy couenaunte. And he would performe the othe whiche he sware to our father Abrahã, for to forgeue vs. That we being deliuered out of the handes of our enemies, might serue hym without feare all the dayes of oure lyfe, in suche holynesse and righteousnesse, as are acceptable

ceptable for hym. And thou child ſhalt be
called the prophete of the hyeſt: for thou
ſhalt goe before the face of the Lorde to
prepare his waies. To geue knowledge
of ſaluacion vnto his people, for the re-
miſſion of ſynnes. Through the tender
mercy of our god, wherby ỹ day ſpring,
from an hygh hath viſited vs. To geue
light to them that ſate in darkenes and
in the ſhadowe of death, to gyde our fete
into the waye of peace. And the chylde
grewe, and wared ſtrong in ſpirite, and
was in wylderneſſe tyll the daye came,
when he ſhould ſhew hymſelfe vnto the
Iſraelites.

¶ Saincte Peters daye.

¶ The Collect.

ALmighti God, which by thy ſone
Jeſus Chriſt haſt geuen to thy A-
poſtle Saincte Peter manye excellente
gyftes, and commaũdedſt hym earneſt-
lye to feede thy flocke: make we beſeche
thee all biſſhops, and paſtours diligent-
ly to preache thy holy word, & the people
obediently to folow theſame, that they
may receiue the crowne of euerlaſting
glorye: through Jeſus Chriſt our Lord.

The Epiſtle.

At the

Actes.xii

AT thesame time Herode ỳ kyng stretched forthe hys handes to vexe certayne of the congregacion. And he killed James the brother of John with ỳ swoꝛd. And beause he sawe it pleased the Jewes, he proceded farther and toke Peter also. Then were the dayes of swete bꝛead. And whē he had caught him, he putte him in pꝛison also, & deliuered him to foure quaternions of souldiours to be kept: intending after Easter to bꝛing him furth to the people. And Peter was kept in pꝛison, but pꝛayer was made without ceasyng of the congregacion vnto God foꝛ hym. And when Herode woulde haue bꝛoughte hym oute vnto the people, the same nyghte slepte Peter betwene two souldiours, bound with two chaynes: & the kepers befoꝛe the doꝛe kept the pꝛison. And behold, the Aungel of the loꝛde was there pꝛesent, and a light shined in the habitacion. And he smote Peter on the syde, and stirred hym vp, saying: aryse vp quickelye. And hys chaynes fell from his handes. And the Aungel sayde vnto him: gyꝛde thy selfe, and bynde on thy sandales. And he so dyd. And he sayeth vnto hym: cast thy garmente about thee, and folow me. And he came

out and

out and folowed him, and wyst not that it was trueth whiche was doone by the Aungell, but thought he had seen a vision. When they were past the fyrste and second watche, they came vnto the yron gate that leadeth vnto the citie, whiche opened to them by the owne accord. And they went oute, and passed thoroowe one strete, and furthwith the Aungel departed from hym. And when Peter was come to himselfe, he sayd: now I knowe of a suretie that the Lord hath sent hys Aungel, and hath deliuered me oute of the hande of Herode, and from all the wayting of the people of the Iewes.

The Gospell.

mat. xvi. WHen Jesus came into the coastes of the citie whiche is called Cesarea Philippi, he asked hys disciples, saying: whom doe men saye that I the sonne of manne am? They sayde: Some saye that thou art Johan Baptist, some Elias, some Jeremias, or one of the Prophetes. He saith vnto them: but whome saye ye that I am? Symon Peter answered, and sayde: Thou art Christ the sonne of the liuing god. And Jesus answered, and sayd vnto him, Happye art thou Symon the sonne of Jonas: for flesche

flesh & bloud hath not opened that vnto thee, but my father which is in heauen. And I say vnto thee, that thou arte Peter: & vpon this rocke I wil build my cõgregaciõ. And the gates of hell shall not preuaile against it. And I wil geue vnto thee the keyes of ỹ kingdom of heauen. And whatsoeuer thou bindest in earth, shalbe boũd in heauẽ: & whatsoeuer thou loosest in earth, shall be looced in heauẽ.

¶ Saincte Iames the Apostle.

¶ The Collect.

GRaunt O merciful god, that as thy holy Apostle saincte Iames, leauing his father and all that he had, withoute delay, was obedient vnto the calling of thy sonne Iesus Christ, & folowed him: So we, forsaking al worldly and carnal affections, may be euermore ready to folow thy commaundementes, throughe Iesu Christ our Lorde.

The Epistle.

IN those daies came Prophetes from the citie of Ierusalem vnto Antioche: And there stode vp one of them named Agabus, & signified by the spirite, that there should bee greate dearth throughoute all the world, which came to passe in the Em- Acte. xi.

perour Claudius dayes. Then the disciples, euery man accordyng to his habilitie, purposed to sende succour vnto the brethren which dwelt in Iewry: whiche thyng they also did, and sente it to the elders, by the handes of Barnabas and Saul. At thesame tyme Herode ỹ kyng stretched forth his hãdes to vexe certain of the cõgregatiõ. And he killed James the brother of John with the sweorde. And because he saw it pleased ỹ Iewes, he proceaded farther, & toke Peter also.

The Gospell.

Mat. xx

Then came to him the mother of Zebedes childrẽ, with her sõnes, worshippyng him, and desiring a certayne thyng of him. And he sayd vnto her: what wilt thou? She said vnto him: Graunte that these my two sonnes may sit, ỹ one on thy right hãde, and ỹ other on thy left, in thy kingdome. But Iesus aunswered, & sayed: ye wote not what ye aske. Are ye hable to drinke of the cup that I shal drinke of, and to be baptised with the Baptisme that I am baptised with? They sayd vnto him: we are. He said vnto them: ye shal drinke in deede of my cup, and be baptised with the baptisme that I am baptised with, but to sit on my right hande, and on my left,

is

is not mine to geue, but it shall chaunce vnto them that it is prepared for of my father. And whē the ten heard this, they disdayned at the two brethren. But Iesus called thē vnto him, & sayd: ye know that the princes of the nations haue dominion ouer them, & they that are great menne, exercise auoritie vpon them. It shall not be so among you. But whosoeuer wil be great among you, let hym be youre minyster: and whosoeuer will be chiefe among you, let him bee your seruaunt. Euen as the sonne of man came, not to bee minystred vnto, but to minister, and to geue hys lyfe a redempcyon for many.

¶ Sainct Bartholomew.

The Collect,

OAlmightie and euerlastyng God, which hast geuen grace to thi Apostle Bartholomewe, truely to beleue, & to preache thy word: graunt we beseche thee vnto thy churche, bothe to loue that he beleued, & to preache that he taught: through Christ our Lorde.

The Epistle.

Actes. v

By the hādes of the Apostles, wer many signes & wonders shewed among the people. And they wer altogether w̄ one accorde in Sa-

lomōs porche. And of other durst no mā ioyne himself to them: neuertheless the people magnifyed them. The nūber of thē that beleued in the lord, both of men and women grew more and more, insomuche that they brought the sicke into the stretes, & laid them on beddes & couches, that at the leastway the shadow of Peter when he came by, might shadow some of them. There came also a multitude out of the cities round about, vnto Jerusalem, bringyng sycke folkes, and them which were vexed with vncleane spirites: And they wer healed euery one.

The Gospell.

Lu. xxii. AND there was a strife among thē, which of them shoulde seme to be the greatest. And he said vnto thē: the kinges of nacions reign ouer them, and they that haue autority vpon them, are called gracious Lordes: But ye shal not so be. But he that is greatest amōg you, shalbe as the yonger, and he that is chiefe, shalbe as he that doth ministre. For whether is greater, he that sitteth at meate, or he that serueth? Is not he that sytteth at meate? But I am among you, as he that ministreth. Ye are they which haue bidden with me in my

my temptacions: And I appoynte vnto you a kyngdome, as my father hath appoynted vnto me, that ye may eate and drinke at my table in my kingdom, and sit on seates iudgeing the twelue tribes of Israell.

Sainct Mathewe.

The Collect,

Almighty God, whiche by thy blessed sonne diddest call Mathew frō the receipt of custome to be an Apostle & Euangelist: Graunt vs grace to forsake all couetous desyres, & inordinate loue of riches, & to folow thy sayde sonne Jesus Christ: who liueth and reygneth. &c.

The Epistle.

Seing that we haue such an office, euē as god hath had mercy on vs, we go not out of kind, but haue cast frō vs the clokes of vnhonestie, and walke not in craftines, nether handle we the woord of god deceitfully, but open the trueth, and repose our selues to euerye mannes conscience in the sight of God. Yf our Gospell be yet hyd, it is hyd among thē that are lost, in whom the god of this worlde hath blinded the mindes of them which beleue not, lest the lyght of the Gospell

ii. Corin. iiii.

of the glorye of Christ (whiche is the Image of God) should shine vnto the. For we preache not our selues, but Christe Jesus to be the Lord, & our selues your seruantes, for Jesus sake. For it is god that cõmaundeth the light to shine oute of darkenes, whiche hath shined in oure heartes, for to geue the lyghte of the knowledge of the glorye of God in the face of Jesus Christ.

¶ The Gospell.

Mat. ix. AND as Jesus passed foorth from thence, he saw a mã (named Mathew) sitting at the receipt of custome, & he sayd vnto him: folow me. And he arose and folowed him. And it came to passe as Jesus sate at meate in his house: behold, many Publicanes also and synners that came, sate downe with Jesus and hys disciples. And whē the Pharisees saw it, they sayd vnto his disciples: why eateth your maister with Publicanes and sinners? But whē Jesus heard that, he said vnto them: They that be strong nede not the phisicio, but they that are sicke. Goe ye rather and learne what that meaneth: I will haue mercye, and not sacrifice: for I am not come to cal the ryghteous, but synners to repentaunce.

¶ Sainct

Sainct Michaell and all Aungels.

The Collect,

Euerlasting God, which hast ordeined and constituted the seruices of al Aungels and men in a wonderful order: mercifully graunt, that they whych alwaye doe thee seruice in heauen, may by thy appointment succour and defend vs in earth: through Jesus Christe our Lorde. &c.

The Epistle.

Apo. xii.

There was a greate battayle in heauen: Michael & hys Angels foughte with the Dragon, & the Dragon foughte with his Angels, & preuayled not, neither was their place found any more in heauen: And ỳ great Dragon, that olde serpent, called the deuyll and Sathanas, was cast out, which deceiueth al ỳ world. And he was caste into the earth, & his Aungels were cast oute also wyth hym. And I heard a loude voyce, saying: in heauen is nowe made saluacion & strength, & the kingdō of our god, and ỳ power of his Christe. For the accuser of our brethren is caste down, which accused them before God day and night. And they ouercame hym by the bloud of the lambe, & by the word

 of their

of their testimonye, and they loued not their liues vnto the death. Therfore reioice heauens, and ye that dwel in them. Woe vnto the inhabiters of the earth, & of the Sea: for the deuil is come downe vnto you, whiche hath greate wrath, because he knoweth that he hath but a shorte tyme.

¶ The Gospell.

Mathew xviii.

AT thesame tyme came the disciples vnto Jesus, saying: who is the greatest in ỹ kingdom of heauē? Jesus called a child vnto him, and set hym in the middest of them, and sayd: Merely I saye vnto you, except ye turne and become as children, ye shall not entre into the kingdome of heauen. Whosoeuer therfore humbleth himself as this child, thatsame is the greatest in the kingdom of heauen. And whosoeuer receiueth such a child in my name, receiueth me. But whoso doeth offende one of these litle ones which beleue in me, it were better for him that a millstone were hāged about his necke, and that he were drowned in the depth of the sea. Woe vnto the world, because of offences: necessary it is that offēces come: But woe vnto the man by whom the offence cometh. Wherfore yf thy hand or thy foote

hynder

hynder thee, cut him of, and caſt it from thee. It is better for the to entre into life halt or maymed, rather then thou ſhouldeſt (hauing two handes or two fete) be caſt into euerlaſtyng fyre. And if thyne eye offende thee, plucke it out, and caſt it from thee: It is better for thee to entre into life with one eie, rather the (hauing two eyes) to be caſt into hell fyre. Take hede that ye deſpiſe not one of theſe lytle ones. For I ſay vnto you: that in heauen their Angels do alwaies beholde the face of my father whiche is in heauen.

¶ Sainct Luke the Euangeliſt.

¶ The Collect.

Almighty god which calledſt Luke the Phiſicyon, whoſe prayſe is in the goſpel, to be a Phiſicion of ỹ ſoule: it may pleaſe thee by the holeſome medycines of his holy doctrine, to heale al the diſeaſes of our ſoules: through thy ſone Jeſu Chriſt our Lorde.

The Epiſtle.

Watche thou in al thinges, ſuffre afflictiõs, do ỹ worke thoroughly of an Euãgeliſt, fulfyl thyne office vnto the vttermoſte: bee ſobre. For I am now ready to be offred, and the time of my departyng is at hãd.

2. Ti. iiii

I haue

I haue fought a good fyght, I haue fulfylled my course, I haue kept the fayth. Frō hencefoꝛth there is layed vp foꝛ me a crowne of righteousnes, which ỹ loꝛde (that is a righteous Iudge) shall geue me at that day: not to me only, but to all them that loue his coming. Doe thy dylygence, that thou mayest come shoꝛtly vnto me. Foꝛ Demas hath foꝛsaken me, & loueth this pꝛesent woꝛlde, & is departed vnto Thessalonica. Crescēs is gone to Galacia, Titus vnto Dalmatia, only Lucas is with me. Take Marke and bꝛing him with thee, foꝛ he is pꝛofitable vnto me foꝛ the ministracīō. And Tichicus haue I sent to Ephesus. The cloke that I lefte at Troada with Carpus, when thou comest bꝛing with thee, & the bokes, but specially the parchemente. Alexander the coppersmyth dyd me muche euil: the loꝛd reward him accoꝛdyng to his dedes, of whō be thou ware also: foꝛ he hath greatly withstand our woꝛdes.

¶ The Gospell.

Luke. x. THe LORD appoynted other seuentie (and two) also, and sent them two and two beefoꝛe hym into euery citie and place, whether he hymselfe woulde come. Therefoꝛe he sayed vnto them: the haruefte

is

is greate, but the labourers are fewe. Pray ye therefore the Lorde of the harueſt, to ſende furth labourers into the harueſt. Go your wayes: behold, I ſend you foorth as lambes among wolues. Beare no wallet, neither ſcrippe, nor ſhooes, and ſalute no man by the wayes: into whatſoeuer houſe ye entre, fyrſte ſaye: peace bee to thys houſe. And if the ſonne of peace be there, your peace ſhall reſt vpon hym: if not, it ſhall returne to you agayn. And in the ſame houſe tarye ſtill, eatyng and drinking ſuche as they geue. For the labourer is worthy of hys reward.

Simon and Jude Apoſtles.

The Collect.

Almightie god, which haſt builded thy congregacion vpon ỹ foundacion of the Apoſtles & Prophetes, Jeſu Chriſte hymſelfe being the head corner ſtone: graunt vs ſo to be ioined together in vnitie of ſpirite by theyr doctrine, ỹ we may be made an holy tẽple, acceptable to the: thrꝛough Jeſu Chriſt our lorde.

The Epiſtle.

Iudas ỹ ſeruaunt of Jeſu Chriſt the brother of James: to them which are called and ſanctifyed in God the father, and preſerued Iude. 1.

ſerued

serued in Jesu Christ: Mercy vnto you, and peace and loue bee multiplyed. Beloued, whē I gaue al diligence to wryte vnto you of the common saluacyon, it was nedefull for me to wrote vnto you, to exhort you that ye should continually labour in the fayth, which was once geuen vnto the saintes. For there are certayn vngodly men craftelye crept in, of whiche it was written afore tyme vnto suche iudgement. They turne the grace of our god, vnto wantonnes, and denye God (which is the onely Lord) and our lord Jesu Christ. My mynd is therefore to put you in remembrance, forasmuch as ye once know this, how that the lord (after that he had deliuered the people out of Egipt) destroyed them which after beleued not. The Angels also which kepte not their fyrst state, but left their owne habitacion, he hath reserued in euerlasting chaines vnder darkenes, vnto the iudgement of the great day: euen as Sodom and Gomor, and the Cities about them, which in lyke maner defyled themselues with fornicaciō, and followed straunge flesh, are set forth for an exaumple, and suffre the payne of eternall fyre: likewyse these beyng deceiued by dreames, defile the flesh, despise

rulers.

rulers, and speake euil of them that are in autority.

The Gospell.

THys commaunde I you, that ye loue together. If the world hate you, ye know it hated me before it hated you. If ye were of the world, the world would loue hys owne: howbeit, because ye are not of ỳ world, but I haue chosen you out of the world, therfore the world hateth you. Remembre the woorde that I saye vnto you: the seruaunt is not greater then the Lorde. If they haue persecuted me, they will also persecute you. If thei haue kept my saying, they will kepe youres also. But all these thinges will they doe vnto you for my names sake, because they haue not knowen hym that sent me. If I had not come and spoken vnto them, they should haue had no sinne: but now haue they nothyng to cloke theyr sinne withall. He that hateth me, hateth my father also. If I had not done among them the workes which none other man did, they shoulde haue had no synne. But nowe haue they both seen and hated, not onely me, but also my father. But this happeneth, that the saying myght be fulfylled that is written in theyr lawe. They hated Joh. xv.

hated me without a cause. But when ỹ coumfoꝛter is come, whom I will sende vnto you from the father, euen the spirite of trueth (which pꝛocedeth of the father) he shall testifye of me. And ye shall beare witnes also, because ye haue been with me from the beginning.

All Sainctes.

The Collect.

ALmightie god, which hast knit together thy elect in one communiõ and felowshyp, in the misticall bodye of thy sonne Chꝛist our Loꝛd: graunte vs grace so to folowe thy holy Sainctes in all vertues and godlye liuing, that we maye come to those inspeakeable ioyes, which thou hast pꝛepared foꝛ them that vnfaynedlye loue thee: Thꝛough Jesus Chꝛist our Loꝛde.

The Epistle.

Apo. vii. BEholde, I John sawe another Angel ascend frõ the rysing of ỹ sunne, which had ỹ seale of ỹ liuing God, & he cryed with a loude voice, to ỹ foure Angels (to whom power was geuen to hurt the earth and the sea (saying: Hurt not the earth, neither the sea, neither ỹ trees, till we haue sealed ỹ seruauntes of our god in theyr foꝛeheades. And I heard the numbꝛe of them

them which were sealed: and there were sealed an C. and .xliiii. thousand, of all ỹ tribes of the children of Israel.

Of the tribe of Juda wer sealed .xii. M.
Of the tribe of Rubē wer sealed .xii. M
Of the tribe of Gad were sealed .xii. M.
Of the tribe of Aser were sealed .xii. M.
Of ỹ tribe of Neptali wer sealed .xii. M.
Of the tribe of Manasses were sealed. xii. thousand.
Of ỹ tribe of Simeō wer sealed .xii. M.
Of the tribe of Leui were sealed .xii. M.
Of ỹ tribe of Issachar wer sealed .xii. M
Of ỹ tribe of Zabulon wer sealed .xii. M
Of ỹ tribe of Joseph wer sealed .xii. M.
Of the tribe of Beniamin were sealed. xii. thousand.

After this I beheld, and lo, a great multitude (which no mā can number) of all nations, & people, and tonges, stode before the seate, & before ỹ lambe, clothed with long white garmentes, & Palmes in their handes, & cryed w̄ a loude voice, saying: saluaciō be ascribed to hym that sitteth vpon ỹ seate of our god, & vnto ỹ lambe. And al ỹ Aungels stode in ỹ compasse of the seate, & of ỹ Elders, and the foure beastes, and fel before the seate on theyr faces, and worshypped god saying: Amen. Blessyng, and glorye, and

wysedom,

wisdome, and thanke, and honor, and power, and might, be vnto our God for euermore. Amen.

The Gospell,

Mat. v. IEsus seeing ỹ people, went vp into the mountaine: and whē he was sette, hys disciples came to him, & after that he had opened hys mouth, he taught thē saying: Blessed are the poore in spirite, for theirs is the kingdom of heauē. Blessed are they that mourne, for they shall receiue comfort. Blessed are the meke, for they shall receyue the enherytaunce of the earth. Blessed are they which hunger & thirst after righteousnes, for they shalbe satisfied. Blessed are the mercyfull, for they shal obtain mercy. Blessed are ỹ pure in heart, for they shall see god. Blessed are ỹ peacemakers, for they shall be called ỹ children of god. Blessed are they whiche suffre persecution for rightousnes sake, for theyrs is the kyngdome of heauen. Blessed are ye when men reuile you, & persecute you, and shal falsly say al maner of euil sayinges agaynst you for my sake: reioyce and bee glad, for greate is your reward in heauen. For so persecuted they the prophetes whiche were before you.

The

¶ The ordre for the administracion of the lordes supper or holy Communion.



SO many as entende to bee partakers of the holye communion, shall signifye their names to the Curate ouer nighte, or elles in the morninge afore the begynninge of morninge prayer, or immediatly after.

And yf any of those be an open and notorious euyll liuer, so that the congregacyon by hym is offended, or haue doone any wrong to his neighbours, by word or dede: The Curate hauing knowledge thereof, shall call hym and aduertyse him, in any wise not to presume to the Lordes Table, vntyll he haue openly declared himself to haue truely repented and amended his former naughtye lyfe, that the congregacion maye thereby be satisfyed, which afore were offended: and that he haue recompensed the parties, whom he hath done wrong vnto, or at the least declare himself to be in full purpose so to doe, as sone as he conueniently maye.

The same ordre shall the Curate vse, wyth those betwixte whom he perceyueth malyce and hatered to reygne, not sufferyng them to be partakers of the Lordes Table, vntyll he knowe them to bee reconcyled. And yf one of the parties so at variaunce, be content to forgeue from the bottome of his heart, al that the

other hath trespassed against him, & to make amendes for that he himself hath offended, & the other partie will not bee perswaded to a godly vnitie, but remaine still in his frowardnesse and malice: The Minister in that case, ought to admytte the penitente person to the holy communyon, and not him that is obstynate.

The table hauing at the Communion time a fayre whyte lynnen clothe vpon it, shal stand in the bodye of the churche, or in the chauncell, where Mornyng prayer, and Euening prayer bee appoynted to be sayed. And the Priest standyng at the northside of the Table, shal say the Lordes prayer wyth thys Collect folowing.

(.·.)

(.·.) (.·.)

(.·.)

ALmightie god, vnto whom al heartes be ope, al desyres knowē, and from whom no secretes are hidde: clense the thoughtes of our heartes by the inspiration of thy holy spirite, that we maye perfectlye loue the, & worthely magnify thy holy name: through Christ our Lorde. Amen.

¶ Then shal the Priest rehearse distinctly al the .x. cōmaundementes: & the people kneling, shall after euery Commaundemente aske gods mercy for their transgression of thesame after thys sorte.

Minister.

GOd spake these wordes and said: I am the lorde thy God. Thou shalte haue none other goddes but me.

People.

Lord haue mercy vpon vs, and encline our heartes to kepe thys lawe.

Minister.

Thou shalt not make to thy selfe any grauen ymage, nor the lykenes of any thyng that is in heauen aboue, or in the earth beneath, nor in the water vnder the earth. Thou shalt not bowe down to them, nor worshyppe them: for I the LORDE thy GOD am a gelouse GOD, and vysyte the synne of the

fathers vpon the children, vnto ỳ thyrd and fourth generacio of them that hate me, and shewe mercy vnto thousandes in them that loue me and kepe my commaundementes.

People.

Lord haue mercy vpon vs, and encline our heartes to kepe thys lawe.

Minister.

Thou shalte not take the name of the Lorde thy God in vayne: for the Lorde wyll not holde hym giltelesse that taketh hys name in vayne.

People.

Lord haue mercy vpon vs, & encline. &c.

Minister.

Remembre that thou kepe holy ỳ Sabboth daye. Sire dayes shalt thou labour and doe all that thou hast to doe, but the seuenth day is the Sabboth of the Lord thi god. In it thou shalt doe no maner of worke, thou, and thy sonne, & thy daughter, thy man seruaunt, and thi maid seruaunte, thy Cattell, and the straunger that is within thi gates: for in sire daies the Lorde made heauen and earth, the Sea, and all that in them is, and rested the seuenth daye. Wherefore the Lorde blessed the seuenth day and halowed it.

People

People.

Lord haue mercy vpon vs, & encline. &c.

Minister.

Honour thy father and thi mother, that thy daies may be long in the land which the Lorde thy god geueth thee.

People.

Lord haue mercy vpon vs, & encline. &c.

Minister.

Thou shalt doe no murther.

People.

Lorde haue mercy vpon vs, & encline. &c.

Minister.

Thou shalt not commit adultery.

People.

Lord haue mercy vpon vs, & encline. &c.

Minister.

Thou shalt not steale.

People.

Lord haue mercy vpon vs, & encline. &c.

Minister.

Thou shalt not beare false wytnesse a-gaynst thy neyghbour.

People.

Lord haue mercy vpon vs, and enclyne our hearres to kepe thys lawe.

Minister.

Thou shalt not couet thy neyghbours house. Thou shalt not couet thy neyghbours wyfe, nor hys seruaunte, nor hys

maydē, nor hys ore, nor his asse, nor any thyng that is hys.

People.

Lord haue mercy vpon vs, and wryte al these thy lawes in oure hearttes we beeseche thee.

Then shall folow the Collect of the day, with one of these two collectes folowing for the king: the Priest standing vp and saying.

Let vs praye. Priest.

ALmightie god, whose kingdom is euerlastyng, and power infynyte: haue mercye vpon the whole congregation, and so rule the heart of thy chosen seruaunt Edwarde the sixth, oure kyng and gouernor, that he (knowing whose minister he is) maye aboue all thynges seke thy honoure and glorye: and that we hys subiectes (duely considering whose auctoritie he hath) may faithfully serue, honour, and humbly obeye him, in thee, and for thee, accordynge to thy blessed word and ordinaunce: Through Jesus Christe our Lorde: who with thee, and the holy goost, lyueth and reygneth euer one GOD, worlde wythoute ende. Amen.

Almightie

ALmighty and euerlasting god, we be taught by thy holy worde, that ye hearte of kinges are in thy rule & gouernaunce, and that thou doeste dispose and turne them, as it semeth best to thy godly wisedom: we humbly beseche the, so to dyspose and gouerne the hearte of Edwarde the sixth, thy seruaunte, oure kyng and gouernoure, that in all hys thoughtes, wordes, & workes, he maye euer seke thy honour and glory, and studye to preserue thy people committed to his charge, in welth, peace, and godlynes. Graunt this O merciful father, for thy deare sonnes sake Jesus Christ our Lorde. Amen.

Immediatlye after the Collectes, the Priest shall reade the Epistle, beginning thus.

The Epistle written in the. Chap. of

And the Epistle ended, he shall saye the Gospell, beginning thus.

The Gospel written in the. Cap. of

And the Epistle and gospell beeyng ended, shalbe sayed the Crede.

I Beleue in one God, the father almightie maker of heaue and earth, & of all thinges visible & inuisible: And in one lord Jesu

Christ, the onely begotten sonne of god, begottē of hys father before al worldes: God of God, light of light, very God of very god, begotten, not made, being of one substaunce with ỹ father, by whom al thinges were made: who for vs men and for our saluacyon, came downe frō heauen, and was incarnate by the holy goste, of the virgin Marye, & was made man: and was crucified also for vs, vnder Poncius Pilate. He suffred & was buried, and the third day he arose again accordyng to the scriptures: & ascended into heauen, & sitteth at the right hande of the father. And he shall come agayne with glory, to iudge both ỹ quicke & the dead: whose kyngdome shal haue none end. And I beleue in the holy goste, the Lord & geuer of lyfe, who procedeth frō the father & the sonne, who with the father & the sonne together, is worshipped & glorified, who spake by ỹ Prophetes. And I beleue one Catholyke & Apostolike Churche. I acknowledge one Baptisme for the remission of synnes. And I loke for the resurrectiō of the dead, and the lyfe of the worlde to come. Amen.

After the Crede, yt there be no sermon, shal folowe one of the Homelies already set forth, or hereafter to be sette forth by common

common auctoritie.

¶ After such sermon, Homelie, or exhortacion, the Curate shall declare vnto the people whether there be any holye dayes or fastinge dayes the weke folowyng: and earnestlye exhorte them to remembre the poore, saying one or moe of these sentences folowyng, as he thynketh most conuenient by hys discrecion.

¶ Let youre light so shyne before men, that they may see youre good workes, & glorifye your father which is in heaue. Math.v

Laye not vp for youre selues treasure vpō the earth, where the rust and moth doeth corrupt, and where theues breake thrugh and steale. But lay vp for your selues treasures in heauen, where neyther rust nor mothe doeth corrupte, and where theues dooe not breake thrughe and steale, Mat.vi.

Whatsoeuer you would ỹ men should doe vnto you, euen so doe vnto them: for this is the law and the Prophetes. Mat.vii

Not euerye one that sayeth vnto me, Lord, Lord, shall entre into the kingdō of heauen: but he that doeth the will of my father whiche is in heauen. Mat.vii

Zache stode forth, & said vnto the lord: beholde Lord, the halfe of my goodes I geue to the poore, and if I haue done Lu.xix.

any

any wyꝛōg to anī mā, I reſtoꝛe foure fold.

1.Coꝛ.ix. Who goeth a warrefare at any tyme of hys own coſte? who planteth a vyne-yarde, & eateth not of the fruite thereof? Oꝛ who feedeth a flocke, and eateth not of the milke of the flocke?

1.Coꝛ.ix. If we haue ſowen vnto you ſpirituall thinges, is it a great matter, if we ſhall reape your woꝛldly thynges?

1.Coꝛ.ix. Doe ye not know, that they which miniſter about holy thynges, liue of the ſacrifice? They which waite of the altare, are partakers with the altare. Euen ſo hath the Loꝛde alſo oꝛdeyned, that they which preache the goſpell, ſhould liue of the goſpell.

2.Coꝛ.ix. He which ſoweth litle, ſhal reape litle: and he that ſoweth plenteouſlye, ſhall reape plenteouſlye. Let euery man doe accoꝛding as he is diſpoſed in his heart, not grudgeing, oꝛ of neceſſitie: foꝛ God loueth a cheꝛefull geuer.

Gala.vi Let him that is taught in the woꝛde, miniſter vnto hym that teacheth, in all good thynges. Be not deceyued, God is not mocked: foꝛ whatſoeuer a man ſoweth, that ſhall he reape.

Gala.vi Whyle we haue time, let vs doe good vnto all men, and ſpecially vnto them, which are of the houſhold of fayth.

Godlynes

Godlines is great riches, if a man be cõtented with ỳ he hath: for we brought nothyng into the worlde, neyther maye we cary any thyng out. i.Ti.vi.

Charge them which are riche in this worlde, that they be ready to geue, and glad to distribute: layeng vp in store for themselues a good foundacion against the time to come, that they may attayne eternall lyfe. i.Ti.vi.

God is not vnrighteous, that he wyll forgeat your workes and labour ỳ procedeth of loue: which loue ye haue shewed for hys names sake, whiche haue ministred vnto sainctes, & yet do minister. Heb.vi.

To doe good and to distribute, forgeat not: for with suche sacrifices God is pleased. He.xiii.

Whoso hath this worldes good, and seeth his brother haue nede, and shutteth vp hys compassion from him, howe dwelleth the loue of god in him? i.Jo.iii.

Geue almose of thy goodes, and turne neuer thy face from any poore man, and then the face of the Lord shal not be turned away from thee. To.iiii.

Be mercifull after thy power. If thou hast much, geue plenteously: If ỳ haste little, doe thy diligence gladly to geue of that little: for so gatherest thou thy To.iiii.

selfe

selfe a good rewarde in the day of neces-
sitie.

Pro.xix. He that hath pitie vpon the poore, len-
deth vnto the Lorde: and loke what he
layeth out, it shalbe payed hym agayne.

Psa.xli. Blessed be the man that prouideth for
the sicke and nedy, the lord shal deliuer
hym in the tyme of trouble.

¶ Then shal the church wardens, or some
other by thē appoynted, gather the deuo-
cyon of the people, and putte the same into
the poore mens boxe: and vpō the offring
dayes appoynted, euery man and woman
shal pay to the Curate the due and accus-
tomed offerynges: after whiche doone, the
Priest shall say.

Let vs pray for the whole state of Chri-
stes churche militant here in earth.

If there be none almose geuen vnto the poore, thē shall the wordes of accep ting our almose, bee lefte out vn-sayed.

ALmightie and euerlyuing God, whiche by thy holy Apostle, hast taught vs to make prayers & sup-plicatiōs, & to geue thankes for all me, we humbly beseche thee most mer-cifully to accepte our almose, and to re-ceiue these our prayers whiche we offre vnto thy diuine maiestie: beseching thee to enspire continually, the vniuersall churche with the spirite of trueth, vnitie and concorde: and graunte that all they

that

that doe confesse thy holy name, may agree in the trueth of thy holy worde, and liue in vnitie & Godly loue. We beseche thee also to saue and defend all christian kynges, Princes and gouernours, and specially thy seruaũt Edward our king, that vnder hym we may be godly & quietlye gouerned: and graunte vnto hys whole counsayle, and to all that be put in authoritie vnder hym, that they maye truly and indifferently minister iustice, to the punishmente of wyckednesse and vyce, and to the mayntenaunce of gods true religion and vertue. Geue grace (O heauenly father) to all Bishoppes, Pastours and Curates, that they may both by their lyfe and doctrine set furth thy true and liuely worde, and ryghtlye and duely administer thy holye Sacramentes: and to all thy people geue thy heauenlye grace, and especiallye to thys congregacion here presente, that wyth meke hert and due reuerence, they may heare and receiue thy holy worde, truely seruing thee in holynesse and ryghteousnes all the dayes of their lyfe. And we most hũbly beseche thee of thy goodnes (O lorde) to comforte and succour al them whiche in this transitory life be in trouble, sorowe, nede, sickenes, or any

other

other aduersytie: Graunt this O father for Jesus Christes sake our only mediatour and aduocate. Amen.

Then shall folow this exhortacion, at certayne tymes when the Curate shal see the people negligent to come to the holy Communion.

WE bee come together at thys time derely beloued brethrē, to fede at the Lordes supper, vnto the whiche in Goddes behalfe I bidde you all that be here presente, and beseche you for the Lorde Jesus Christes sake, that ye wil not refuse to come thereto, beeyng so louingly called and bidden of god himself. Ye know howe grieuous and vnkynde a thyng it is, when a man hath prepared a ryche feaste, decked hys table with al kynde of prouision, so that there lacketh nothyng but the geastes to sytte downe, and yet they whiche bee called, without any cause moste vnthankefullye refuse to come. Whiche of you in suche a case would not be moued? Who would not thynke a great iniurie and wrong done vnto hym? Wherefore moste dearely beloued in Christe, take ye good hede, leste ye withdrawyng your selues from thys

this holye supper, prouoke Goddes in-
dygnacyon agaynste you. It is an easye
matter for a manne to saye, I wyll not
Communycate, because I am other-
wyse letted with worldly busynesse: but
suche excuses bee not so easely accepted
and allowed beefore GOD. If any
manne saye, I am a grieuous synner,
and therfore am afrayde to come: wher-
fore then doose you not repente and a-
mende. When GOD calleth you, bee
you not ashamed to saye you wyll not
come? when you shoulde returne to
GOD, wyll you excuse youre selfe,
and saye that you bee not readye? Con-
syder earnestlye wyth youre selues how
lyttle suche fayned excuses shall auaile
beefore GOD. They that refused
the feaste in the Ghospell, because they
hadde boughte a farme, or woulde trye
theyr yokes of Oxen, or because they
were maryed, were not so excused,
but counted vnwoorthy of the heauenly
feaste: I for my parte am here present,
and accordyng vnto myne office, I byd
you in the name of GOD, I cal you in
Christes behalfe, I exhorte you, as you
loue youre owne saluacyon, that ye
wyll be partakers of thys holye Com-

munyon.

mumyon. And as the sonne of God dyd vouchsafe to yelde vp his soule by death vpon the crosse for your healthe: euen so it is your duetie to receue the Communion together in the remembraunce of hys death, as he hymselfe cõmaunded. Nowe if you will in no wyse thus doe, consider with your selues how great iniurie you doe vnto God, and howe sore punishment hangeth ouer your heades for the same. And wheras you offende god so sore in refusing thys holye banquete, I admonyshe, exhorte, and beseech you, that vnto this vnkindnesse ye wyll not adde any more. Whiche thyng ye shall doe, yf ye stand by as gasers and lokers on the that doe communicate, and be no partakers of the same youre selues. For what thing can this be accounpted els, then a further cõtempt and vnkindnes vnto God? Truly it is a great vnthankefulnes to saye naye when ye be called: but the faulte is muche greater when men stande by, and yet wyll neyther eate nor drynke thys holy Communyon with other. I pray you what can thys be elles, but euẽ to haue the misteries of Chryst in derision? It is sayd vnto all: Take ye and eate. Take and drinke ye al of thys: doe thys in remembraunce of me. With

what

what face then, or with what countenaunce shall ye heare these woordes: What wil this be els, but a neglecting, a despising and mockyng, of the Testament of Christ: Wherfore, rather then you should so do, depart you hence, and geue place to them that be godlye disposed. But whē you depart, I beseche you ponder with your selues frō whom you depart: ye depart from the Lordes Table, ye depart frō your brethren, & from the banquete of moste heauenlye foode. These thinges if ye earnestly consider, ye shal by Gods grace returne to a better mynd: for the obteining wherof, we shall make our humble petitions, while we shall receiue the holy Communion.

¶ And sometime shalbe sayd this also at the discretion of the Curate.

DEarely beloued, forasmuch as oure duetie is to rendre to almightie God our heauenly father moste heartie thankes, for that he hath geuen hys sonne our Sauiour Iesus Christe, not onelye to dye for vs, but also to bee oure spirituall foode and sustenaunce, as it is declared vnto vs, aswell by Goddes woorde, as by the holye Sacramentes of hys bles-

led body and bloud, the whiche being so comfortable a thing to them whiche receiue it worthely, and so daungerous to them that wil presume to receyue it vnworthely? My duetie is to exhort you to consider the dignitie of the holy misteri, and the great peril of the vnworthy receiuing thereof, and so to searche & examine your own conscience, as you should come holy and cleane to a moste godlye and heauenlye feast: so that in no wyse you come, but in the mariage garment, required of God in holye scripture, and so come and be receiued, as worthy partakers of suche a heauenly Table. The way and meanes therto is: First to examyne your lyues and conuersacion by the rule of Gods commaundementes, & wherein soeuer ye shall perceyue youre selues to haue offended, eyther by will, worde, or deede, there bewayle youre owne sinful liues, confesse youre selues to almightye God with full purpose of amendmente of lyfe. And if ye shall perceiue your offences to be such, as be not onely agaynste God, but also agaynste your neighbours: then ye shal reconcile your selues vnto them, readye to make restitucion and satisfaccion accordynge to the vttermost of your powers, for all

iniuries

iniuries & wronges, done by you to any other: and lykewise being readye to forgeue other that haue offended you, as you would haue forgeuenes of your offences at Gods hande: for otherwyse the receiuing of the holy Cõmunion, doeth nothing els but encrease youre damnation. And because it is requisite that no man should come to the holye Communion, but with a full truste in Goddes mercye, and with a quiete conscience: therfore if there be anye of you, whiche by the meanes aforesayde, cannot quiet his owne conscience, but requireth further comfort or counsell: then lette hym come to me, or some other discrete and learned minyster of Gods word, & open his grieke, that he maye receyue such ghostly counsayle, aduice and comforte, as hys conscience may be relieued: & that by the ministery of Gods word, he may receiue coumfort & the benefite of absolucion to the quieting of his conscience, and auoydyng of all scruple and doubtfulnesse.

¶ Then shal the Priest say thys exhortacion.

DEarely beloued in the Lorde: ye that mynde to come to the holy Cõmunion of the body &

blond of our sauiour Christe, must consider what S. Paule writeth to the Corinthians, how he exhorteth al persons, diligently to trie & examine themselues, before they presume to eate of ẏ bread, and drynke of that cup, for as the benefite is greate if with a truely penitente heart, & liuely faith, we receiue that holy Sacrament (for then we spiritually eate the flesh of Christ, and drynke hys blond, then we dwell in Christ, & Christ in vs, we be one with Christe, & Christe with vs:) so is the daunger greate, yf we receiue thesame vnworthelye. For then we be gyltie of the body and blond of Christ our sauiour. We eate & drinke our owne damnacion, not considering the Lordes bodye. We kiendle Goddes wrathe agaynst vs, we prouoke hym to plage vs with dyuerse diseases, & soondrye kindes of death. Therefore, if anye of you be a blasphemer of God, an hynderer or slaunderer of his woord, an adulterer, or be in malice or enuye, or in any other grieuous crime, bewayle your sinnes, and come not to thys holye Table, lest after the takyng of that holye Sacramente, the deuill entre into you, as he entred into Judas, and fyll you full of all iniquities, and bryng you to

destruction,

destruction bothe of bodye and soule. Judge therefore your selues (brethren) that ye bee not iudged of the Lorde. Repent you truelye for your synnes passe, haue a liuely and stedfast faith in Christ oure Sauioure. Amende youre lyues, and bee in perfect charitie with al men, so shall ye bee meete partakers of those holye misteries. And aboue all thinges, ye must geue most humble and heartie thankes to God the father, the sonne, & the holye ghoste, for the redemption of the worlde, by the death and passiō of our Sauiour Christe bothe God and man: who didde humble himselfe, euen to the death vpon the Crosse, for vs miserable sinners, whiche laye in darkenesse and shadowe of death, that he myghte make vs the children of God, & exalte vs to euerlasting lyfe. And to thende that we should alwaye remembre the exceading great loue of our Maister and only Sauiour Iesu Christe, thus dying for vs, and the innumerable benefites (whiche by his precious bloudsheding) he hath obteyned to vs, he hath instituted & ordeyned holye misteryes as pledges of his loue, and continual remembraunce of his deathe, to our great and endelesse comfort. To hym therefore with the fa-

ther and the holy ghoste, let vs geue (as we are moste bounde) continual thākes: submitting our selues wholy to hys holye wyll and pleasure, and studying to serue him in true holinesse and ryghteousnesse, all the dayes of our life. Amen.

¶ Then shal the Priest saye to them that come to receiue the holy communion.

MOst that doe truly & earnestly repent you of your sinnes, & be in loue and charitie with your neighbours, & entend to leade a newe lyfe, folowing the commaundementes of God, and walking frō henceforth in hys holy wayes: Draw nere, & take this holy Sacrament to your comfort, make your humble confession to almightie God before thys congregation here gathered together in hys holye name, meekely kneling vpō your knees.

Then shall thys generall confession be made, in the name of all those that are mynded to receiue the holy Communion, either by one of them, or els by one of the Ministers, or by the Priest hymselfe, all kneelyng humbly vpon theyr knees.

ALmightie God, father of our lord Iesus Christ, maker of all thinges, iudge of al men, we knowledge and bewayle

wayle oure manifolde synnes and wic-kednesse, which we from tyme to tyme, moste grieuously haue commytted, by thought, word, and dede, against thy diuine Maiestie: prouoking most iustly, thy wrath and indignacion agaynst vs: we doe earnestly repent, and be hartely sory for these oure mysdoynges: the remembraunce of them is grieuous vnto vs, the burthen of them is intollerable: haue mercy vpon vs, haue mercye vpon vs moste mercifull father, for thy sonne our Lord Iesus Christes sake: forgeue vs al that is past, & graunt that we may euer hereafter, serue and please thee, in newnesse of lyfe, to the honour and glory of thy name: Through Iesus Christ our Lord: Amen.

¶ Then shal the Priest or the Bishop being present, stande vp, and turnyng hymselfe to the people, saye thus.

ALmyghtye God our heauenly father, who of his great mercy, hath promised forgeuenes of sinnes to al thē, whiche with hearty repentaunce & true fayth turne vnto hym: haue mercye vpon you, pardone and deliuer you from all your sinnes, confyrme and strengthen you in all goodnesse, and bryng you to

euerlastyng lyfe: through Jesus Christ our Lorde. Amen.

¶ Then shall the Priest also say.

Heare what comfortable wordes our Sauiour Christ saith, to al that truely turne to him.

Come vnto me all that trauayle & be heauye laden, & I shall refreshe you. So God loued the world, that he gaue hys onely begotten sonne, to thende that all that beleue in hym, shoulde not perishe, but haue lyfe euerlasting.

¶ Heare also what S. Paule sayeth: This is a true saying, & worthye of al men to be receiued, that Jesus Christe came into the worlde to saue synners.

¶ Heare also what S. John saith:

If any man synne, we haue an aduocate with the father, Jesus Christe the righteous, and he is the propiciatiō for our synnes.

After the whiche the priest shal procede saying.

Lyfte vp your heartes.

Aunswere.

We lift them vp vnto the Lorde.

Priest.

Let vs geue thākes vnto our lorde god.

Aunswere.

It is mete and right so to doe.

Priest.

It is

It is very mete, ryght, and our bounde dutie, that we should at all tymes, & in all places, geue thankes vnto thee, O Lord holy father, almighty euerlasting God.

Here shal folow the proper Prefate according to the tyme, if there be any specially appointed: or els immediately shall folowe. Therfore with aungels &c.

The Proper Prefaces.

Vpon Chriſtmas day, and ſeuen dayes after.

BEcauſe thou didſt geue Jeſus Chriſte, thine onely ſonne, to be borne as this daye for vs, who by the operacion of the holye ghoſt, was made very man of the ſubſtaunce of the virgin Marye his mother, & that without ſpot of ſinne, to make vs cleane from all ſynne. Therfore &c.

Vpon Eaſter day, and ſeuen dayes after.

BVt chiefly are we bound to prayſe thee, for the glorious reſurrection of thy ſonne Jeſus Chriſte oure Lord: for he is the verye paſchall lambe, which was offered for vs, & hath taken away the ſinne of the world, who by his death hath deſtroyed death, and by his ryſing to life agayne, hath reſtored to vs euerlaſting lyfe.

Therfore

Therfore.&c.

Upon the Ascencion day & seuē dayes after.

Through thy moste deare beloued sonne, Iesus Christ our Lorde: who after his moste glorious resurrection, manifestly appeared to al hys Apostles, and in theyr sight ascended vp into heauē, to prepare a place for vs, that where he is, thether myghte we also ascend, and reygne with him in glory. Therfore with.&c.

Upon Whitsonday & fiue dayes after.

Through Iesus Christ our lord, accordyng to whose moste true promise, the holye ghoste came downe thys daye from heauen, with a sodayne great sound, as it hadde been a mighty wynde, in the lykenes of fyerye tonges, lyghtyng vpon the Apostles, to teache them, and to leade them to all trueth, geuing them both the gyft of dyuerse languages, and also boldnes with fernent zeale, constantli to preache the ghospell vnto all nacions, whereby we are broughte out of darkenesse and errour, into the cleare lighte and true knowledge of thee, and of thy sonne Iesus Christ. Therfore with.&c.

Upon the feast of Trinitie onely.

It is

IT is verye mete, righte, and our bounden duetie, that we shoulde at all tymes & in all places geue thankes to thee, O lorde almyghtie and euerlasting god, whiche art one God, one Lorde, not one onely persone, but three persones in one substaunce, for that which we beleue of the glorye of the father, thesame we beleue of the sonne, and of the holy ghoste, without any difference or inequalitie. Therefore with Aungels. &c.

After whiche Preface shall folowe immediately.

THerfore with Aungelles and Archangels, & with al the company of heauen, we laude and magnifye thy glorious name, euermore prayeng thee, and saying: Holy, holy, holye, Lorde God of hostes: heauen and earth are full of thy glory: glory be to thee, O lord most high.

Then shall the Priest, kneling downe at Gods borde, saye in the name of al them that shall receiue the communion, this prayer folowing.

WE doe not presume to come to this thy table (o mercyful lorde) trusting in our owne righteousnes, but in thy manifolde and

great

greate mercies: we bee not woꝛthye so much, as to gather vp the crũmes vnder thy table, but thou arte the same Loꝛde, whose pꝛoperti is alwaies to haue mercy: graunt vs therfoꝛe (gracious Loꝛd) so to eate the flesh of thy dere sonne Jesus Chꝛist, & to dꝛinke his blud, that our sinnefull bodies may be made cleane by his body, & our soules washed thꝛough hys moste pꝛecious bloude: and that we maye euermoꝛe dwell in hym, and he in vs. Amen.

Then the Pꝛiest standing vp, shal saye as foloweth.

ALmightie God our heauenly father, which of thy tendꝛe mercye didst geue thyne onely sonne Jesus Chꝛist, to suffre death vpon ỹ Crosse foꝛ oure redemption, who made there by his one oblaciõ of himself once offered, a full, perfecte, and sufficient sacrifice, oblacion, and satisfaccion foꝛ the sinnes of the whole woꝛld: and did institute, and in his holy gospel commaunde vs, to continue a perpetual memoꝛye of that his pꝛecious death, vntyll his cumming agayn. Heare vs O mercifull father we beseche thee: and graunte that we receyuynge these thy creatures of bꝛead and wyne, accoꝛding to thy sonne

our

our ſauiour Jeſu Chriſtes holy inſtitu-
cion, in remembraunce of hys deathe
and paſſion, maye bee partakers of hys
moſt bleſſed body and bloud: who in the
ſame night that he was betrayed, tooke
bread, and when he had geuen thankes,
he brake it, & gaue it to his diſciples, ſay-
ing: Take, eate, this is my body whiche
is geuen for you. Dooe thys in remem-
braunce of me. Lykewyſe after ſupper
he toke the cup, and when he had geuen
thankes, he gaue it to them, sayinge:
Drinke ye all of thys, for thys is my
bloud of the new Teſtament, whiche is
ſhedde for you and for manye, for re-
miſſion of ſinnes: dooe this as ofte as ye
ſhall drinke it in remembraunce of me.

Then ſhal the Miniſter fyrſt receiue the Communion in bothe kyndes hymſelfe, and nexte deliuer it to other Miniſters, if anye bee there preſente (that they maye helpe the chiefe Miniſter) and after to the people in their handes kneling. And when he deliuereth the bread, he ſhal ſay.

Take and eate this in remembrauñce that Chriſte dyed for thee, and feede on him in thy heart by fayth, with thankes geuing.

¶ And the Miniſter that deliuereth the cup, ſhall ſaye.

Drinke

Drynke thys in remembraunce that Chriſtes bloud was ſhedde for thee, and be thankefull.

¶ Then ſhal the Prieſt ſay the Lordes prayer, the people repeatyng after hym euery peticion.

¶ After ſhalbe ſayde as foloweth.

O Lorde and heauenly father, we thy humble ſeruauntes entierly deſyre thy fatherly goodnes, mercifully to accepte thys our ſacrifice of prayſe and thankeſgeuyng: moſt humbly beſechyng thee to graunt that by the merites & death of thy ſonne Jeſus Chriſt, and through fayth in hys bloud, we and al thy whole church, may obteyn remyſſion of our ſinnes, and all other benefites of hys paſſion. And here we offre and preſent vnto thee, O Lord, our ſelues, our ſoules and bodies, to be a reaſonable, holye, and liuelye ſacrifice vnto thee, humblye beſechyng thee, that all we which be partakers of thys holye Communion, may be fulfilled with thy grace and heauenly benediction. And although we be vnworthy, through our manifolde ſinnes, to offre vnto thee any ſacrifyce: yet we beſeche thee to accepte this oure bounden duetie and ſeruyce, not weyghing oure merites, but pardonyng our offeces, through Jeſus Chriſt our

our Lorde: by whom and with whom, in the vnitie of the holy ghost, all honor and glorye bee vnto thee O father almightie, world without ende. Amen.

Or thys.

ALmightie and euerliuing God, we most heartely thanke thee, for that thou doest vouchsafe to fede vs whiche haue duelye receyued these holy misteries, with the spirituall foode of the most precious body & blood of thy sonne our sauiour Jesus Christ, and doest assure vs therby of thy fauour and goodnesse towardes vs, and that we bee verye membres incorporate in thy mistycall bodye, whiche is the blessed companye of all faythefull people, and be also heyres through hope, of thy euerlastyng kyngdome, by the merites of the moste precious deathe and Passion of thy deare sonne: we nowe moste humblye beseche thee, O heauenlye father, so to assyste vs with thy grace, that we may continue in that holye felowe-shyp, and doe all suche good workes as thou haste prepared for vs to walke in, through Jesus Christe oure Lorde: to whome with thee and the holye ghoste, be all

be al honor and glory, worlde without ende. Amen.

¶ Then shalbe sayd or song.

Glory be to God on high. And in earth peace, good wil towardes men. We prayse thee, we blesse thee, we worship thee, we glorifie thee, we geue thankes to thee, for thi great glory. O lord god heauenly king, God the father almyghtie. O lorde, the onely begotten sonne Jesu Christe: O Lorde God, lambe of God, sonne of the father, that takest awaye the sinnes of the worlde, haue mercy vpon vs: Thou that takest away ỹ sinnes of the worlde, haue mercye vpon vs. Thou that takest away ỹ sinnes of the world, receue oure prayer. Thou that sittest at ỹ righthand of God the father, haue mercy vpon vs: For thou onely art holye: Thou onelye art the Lord: Thou onelye (O Christe) with the holy goste, art moste high, in the glorye of God the father. Amen.

¶ Then the Priest, or the Bishop if he be present, shall lette them departe, with this blessyng.

The peace of God which passeth all vnderstanding, keepe youre heartes & myndes in the knowledge and loue of God, and of hys

his sonne Jesu Christ our Lord: and the blessing of god almightie, the father, the sonne, and the holy goste, bee amongest you, and remayne wyth you alwayes. Amen.

Collectes to be sayd after the Offertorie, when there is no communion, euery such day one. And the same may be said also as often as occasiō shal serue, after the Collectes, eyther of Morning and Euening prayer, Communiō, or Letany, by the discrecion of the Minister.

ASsist vs mercyfully, O Lorde, in these our supplications & prayers, and dispose the waye of thy seruauntes, towarde the attaynment of euerlastyng saluation: that among al the chaunges and chaunces of this mortall lyfe, they may euer be defended by thy most gracious and ready helpe: through Christe our Lord. Amen.

OAlmightie lorde & euerliuing god, vouchsafe we beseche the, to direct, sanctifie and gouerne both our heartes and bodyes, in the waies of thy lawes, & in the workes of thy cōmaundementes: that through thy moste mightie protection, both here and euer, we may be preserued in body and soule: through our

Lord and Sauiour Iesus Christ. Amē.

GRaunte we beseche thee almightie God, that the wordes which we haue heard this dai with our outward eares, may through thy grace be so grafted inwardly in ouve heartes, that they maye bryng forth in vs, the fruite of good lyuing, to the honor & prayse of thy name: through Iesus Christ our Lord. Amen.

PReuente vs O Lorde in all our doynges, wyth thy moste gracious fauoure, and further vs with thy contynuall helpe, that in all oure workes begonne, continued, and ended in thee: we maye glorifie thy holy name, and finally by thy mercye obtayne euerlastynge lyfe: through Iesus Christe our Lorde. Amen.

ALmightie god, the fountaine of al wisdom, which knowest our necessities before we aske, & our ignorannce in asking: we beseche thee to haue compassion vpon our infirmities, and those thynges whiche for oure vnworthinesse we dare not, and for our blindenesse we cannot aske, vouchesafe to geue vs for the worthynes of thy sone Iesus Christ

our

our Lorde. Amen.

ALmightie God, which hast promised to heare the petitions of them that aske in thy sonnes name: wee beeseche thee mercifullye to enclyne thyne eares to vs that haue made nowe oure prayers and supplications vnto thee: & graunt ỳ those thinges whiche we haue faithfullye asked accordyng to thy will, may effectuallye bee obtayned to the releefe of our necessitie, and to the settyng forth of thy glory: through Iesus Christ our Lorde. Amen.

¶ Upon the holy dayes, yt there be no Communion, shalbe sayde all that is appoynted at the Communion, vntyll the ende of the Homelye, concludynge with the generall prayer for the whole state of Christes churche mylitant here in earth, & one or moe of these Collectes before rehearsed as occasiõ shall serue.

¶ And there shalbe no celebracion of the Lordes Supper, except there be a good nũber to communicate with the Priestе, accordyng to his discrecion.

¶ And yf there be not aboue twentie persones in the Parishe of discrecion, to receyue the Communiõ: yet there shalbe no Communion, except foure, or three at the least, cõmunicate with the Priestе. And in Cathedrall

and Collegiate Churches, where bee manye Priestes and Deacõs, they shal al receiue the Communion with the Minister euery Sunday at the least, except they haue a reasonable cause to the contrarye.

¶ And to take away the superstition which any person hath, or myght haue in the bread & wyne, it shall suffyse that the bread be such, as is vsual to bee eaten at the Table with other meates, but the best and purest wheate bread, that conueniently may be gotte. And if any of the bread or wyne remayne, the Curate shall haue it to his owne vse.

¶ Although no ordre can be so perfectly deuised, but it maye bee of some, eyther for theyr ignoraunce & infirmitie, or els of malice & obstinacie, miscõstrued, depraued, & interpreted in a wrong parte: And yet because brotherlye charitie willeth, that so much as conueniently may be, offẽces should be taken away: therfore we willing to doe thesame. Whereas it is ordeyned in the booke of common prayer, in the administraciõ of the lordes Supper, that the communicantes kneling shoulde receiue the holy cõmunion: which thyng beyng wel ment, for a signification of the hũble & grateful acknowledging of the benefites of Christ geuẽ vnto ỹ worthy receiuer, & to auoide ỹ prophanacion & disorder which about the holy cõmunion myght els ensue. Lest yet thesame kneelyng might be thought or taken otherwise, we do declare that it is not meynt thereby, ỹ anye adoracion is done, or ought to be done, either vnto ỹ Sacramental bread or wyne there bodely receiued, or vnto any reall and essenciall presence there being of Christes naturall flesh

and

and bloud. For as concerning the Sacramentall bread and wine, they remayn still in their very naturall substaunces, & therfore may not be adored, for that were Idolatry to be abhorred of all faythful christians. And as concerning the natural body & bloud of our sauiour Christe, they are in heauen and not here: for it is agaynst the trueth of Christes true naturall body, to be in moe places then in one at one tyme.

¶ The bread and wyne for the communion, shalbe prouided by the Curate & the churchwardens, at the charges of the Parysh, and the Parish shalbe discharged of suche summes of moneye, or other dueties, whiche hytherto they haue payed for the same, by order of their houses euery Sundaye.

¶ And note that euerye Parishioner shall communicate, at the leaste, three tymes in the yeare: of which, Easter to bee one: & shall also receue the Sacramentes & other rites, according to ye order in this boke appointed. And yerely at Easter euery Parishioner shall reken with his Parsone, Vicare or Curate, or hys, or their deputie, or deputies, and paye to them or hym, all Ecclesiastical dueties, accustomably due, then and at that time to be paid.

The Ministracion of Baptisme to bee used in the Churche.

It appeareth by auncient writers, that the Sacrament of Baptisme in the old time, was not cōmonly ministred, but at two times in the yere: at Easter, and Whitsuntyde. At which tymes it was openly ministred, in the presence of all the congregacion: which custome (now beyng growē out of use) although it cannot for many consyderacions be wel restored agayne, yet it is thought good to folowe thesame as nere as conuenyentelye may be: wherefore the people are to be admonyshed that it is most conuenient that Baptisme should not be ministred but vpon Sundaves, and other holye dayes, when the moste noumbre of people may come together, aswell for that the congregacion there present maye testifye the receyuing of them that be newelye Baptised into ỹ noūbre of Chrystes churche, as also because in the Baptysme of infantes, euery mā present mai be put in remēbraunce of hys owne profession made to God in hys Baptisme. For which cause also, it is expedyent that Baptisme be ministred in the Englishe toungue. Neuertheless (if necessitie so require) chyldren maye at all tymes bee Baptyzed at home.

Publique Baptisme.

When there are chyldren to bee Baptysed vpō the Sunday, or holy day, the Parentes shal geue knowlage ouernight, or in the mornynge, afore the begynnynge of Morning prayer to the Curate. And then the godfathers, godmothers, and people with ỳ childzen, must be redy at the Font, either immediatly after the last Lesson at Morning prayer, or els immediatly after the laste Lesson at euenyng prayer, as the Curate by his discrecion shall appoynte. And then standyng there, the Priest shal aske whether the childzen be Baptysed or no. Yt they answere no: Then shall the Priest saie thus.

DEarely beloued, forasmuche as all men be conceyued & borne in synne, and that oure Sauioure Christ sayth, none can entre into ỳ kingdom of god (except he be regenerate, & borne a newe of water and the holy goste:) I beseche you to call vpō god the father, throughe oure Lorde Jesus Christ, that of his bounteous mercy, he wyl graunt to these chyldren, that thing which by nature they cannot haue, that they may be Baptised with water and ỳ holy ghoste, and receiued into Christes holy churche, and be made liuely members of the same.

Then the Priest shall saye.

Let vs pray.

ALmightie and euerlastyng god, whiche of thy great mercy didest saue Noe and his familie in the Arke, frō perishing by water: and also diddest safely leade the childzen of Israel thy people thzough the red Sea, figuring therby thi holy Baptisme, and by the Baptisme of thi welbeloued sōne Jesus Chzist, diddest sanctifie the flouds Jozdā and al other waters, to the mistical washyng away of sinne: We beseche thee foz thy infinite mercyes, that thou wylt mercifully loke vpon these childzē, sanctifie them & washe them wyth thy holy goste, that they beeyng deliuered from thy wzath, maye be receyued into the Arke of Chzistes churche: and beyng stedfast in fayth, ioyefull thzough hope, and rooted in charitie, maye so passe the waues of this troublesome wozlde, that finally they may come to the lande of euerlastyng lyfe, there to reygne wyth thee, wozld without end, thzough Jesus Chzist our Lozde. Amen.

ALmightie and immoztal God, the ayde of all that nede, the helper of all that flee to thee foz succour, the lyfe of them that beleue, and the resurrection of the dead: We call vpon thee foz these

these infantes, that they coming to thy holy Baptisme, may receyue remyssyon of their sinnes by spirituall regeneracion. Receyue them (O Lorde) as thou hast promised by thy welbeloued sonne, saying: Aske and you shal haue, seke and you shal fynd, knocke & it shalbe opened vnto you: So geue nowe vnto vs that aske. Let vs that seke find. Open ỹ gate vnto vs that knocke, that these infantes may enioye the euerlasting benediccion of thy heauenly washing, & maye come to the eternall kyngdome, whiche thou hast promysed by Christ our lorde. Amē.

¶ Then shall the Priest say: heare the wordes of the Gospell written by Sainct Marke in the tenth Chapter.

AT a certayne tyme they brought childzen to Christe that he should touche them, & his Disciples rebuked those that brought them. But when Iesus saw it, he was displeased, & sayd vnto thē: suffre litle childzē to come vnto me, and forbid thē not, for to suche belongeth ỹ kyngdom of god. Mark.x Verely I saye vnto you, whosoeuer doeth not receiue the kingdō of god, as a litle childe, he shall not entre therein. And when he had taken them vp in his armes, he put his handes vpō them and blessed them.

¶ After

¶ After the Gospell is read, the minister shal make this brief exhortacion vpō the wordes of the ghospell.

EMendes, you heare in this Gospel the wordes of oure Sauiour Christ, that he commaunded the childrē to be brought vnto hym: How he blamed those that would haue kept them from hym: how he exhorteth all men to folow theyr innocencie. You perceyue how by his outwarde gesture and dede, he declared his good wyll towarde them. For he embraced them in his armes, he layde his handes vpō thē, and blessed them: doubte not ye therefore, but earnestlye beleue, that he wyll lykewyse fauourably receyue these present infantes, that he wil embrace them with the armes of his mercy, that he wil geue vnto thē ẏ blessyng of eternall life, and make them partakers of hys euerlasting kingdome. Wherfore we beyng thus perswaded of the good wyll of our heauenly father, toward these infantes declared by his sonne Iesus Christ, and nothing doubting but that he fauorably alloweth this charitable worke of ours, in bryngyng these children to his holye Baptisme: Lette vs faithfullye and deuoutely

noutly geue thankes vnto hym and say.

ALmyghtie and euerlastyng God, heauenlye father, wee geue thee hvmble thankes, that thou hast vouchsafed to call vs to the knowledge of thy grace and fayth in thee: increase this knowledge, and confirme this faith in vs euermore: Geue thy holy spirite to these infãtes, that they may be borne againe, and be made heyres of euerlastynge saluacion, throughe oure Lorde Jesus Christe: who liueth and reigneth with thee and the holy spirite, now and for euer. Amen.

Then the Priest shall speake vnto the godfathers & godmothers on this wise.

MElbeloued frendes, ye haue brought these childrẽ here to bee baptysed: ye haue prayed that our Lorde Jesus Christ would vouchsafe to receiue them, to lay his handes vpon them, to blesse them, to release them of theyr synnes, to geue them the kingdom of heauen, and euerlastyng life. Ye haue heard also that our Lorde Jesus Christe hath promised in hys Ghospell to graunte all these thynges that ye haue prayed for: which pro-

mise

mise he for hys parte will moste surelye kepe and performe: Wherefore, after this promyse made by Christe, these infantes must also faithfully for their part promise by you that bee their sureties, that they will forsake the deuill and all his workes, and constantly beleue gods holye woord, and obediently keepe hys commaundementes.

Then shal the Priest demaunde of the Godfathers and godmothers these questions folowing.

Doest thou forsake the deuill and all his workes, the vayne pompe and glorye of the worlde, with all couetous desyres of the same: the carnall desyres of the flesh, so that thou wilte not folowe, nor be lead by them?

Aunswere.

I forsake them all.

Minister.

Doest thou beliene in God the father almightie, maker of heauen and earth? And in Jesus Christ his only begotten sonne our Lorde: And that he was conceiued by the holy goste, borne of the vyrgin Mary: That he suffered vnder Pontius Pylate, was crucifyed, dead and buried: that he wente downe into hell, and also dyd ryse agayne the thyrd day: that he ascended into heauen, and sytteth

teth at the right hand of God the father almightye, and from thence shall come agayn at the ende of the worlde, to iudge the quicke and the dead:

And doest thou beleue in the holy goste, the holy catholique churche, the communion of Sainctes, ℣ remission of sinnes, the resurrection of the flesshe, and euerlasting life after death:

Answere.

All this I stedfastly beleue.

Minister.

Wilt thou be baptised in this fayth:

Answere.

That is my desyre.

¶ Then shal the Priest say.

O Mercifull God, graunte that the olde Adam in these children may be so buried, that the new man may be raised vp in them. Amen.

Graunte that all carnall affections maye dye in them, and that all thynges belonging to the spirite, maye lyue and growe in them. Amen.

Graunte that they maye haue power and strength to haue victory, and to tryumphe against the deuil, the worlde, and the flesshe. Amen.

Graunt that whosoeuer is here dedicated to

rated to thee by oure office and minysterye, may also bee endued with heauenlye vertues, and euerlastynglye rewarded throughe thy mercy, O blessed lorde god, who doest lyue and gouerne al thinges, worlde without ende. Amen.

ALmightie euerliuyng god, whose moste dearely beloued sonne Jesus Christ, for the forgeuenes of our sinnes dyd shead out of his moste precious side bothe water and bloude, and gaue commaundemente to his disciples that they shoulde goe teache all nations, and baptyse them in the name of the father, the sonne, and of the holy goste: Regard we beseche thee, the supplications of thi congregacion, and graunte that all thy seruauntes whiche shalbe baptised in thys water, maye receyue the fulnesse of thy grace, and euer remaine in the numbre of thy faithfull and electe childzen, thorow Jesus Christ our Lorde.

¶ Then the Priest shall take the chylde in his handes, and aske the name: and naming the child, shal dip it in the water, so it bee discretely & warely done, saying.

N. I Baptise thee in the name of the father, and of the sonne, and of the holy ghoste. Amen.

And

¶ And yf the chyld be weake, it shal suffise to powre water vpon it, saying the fore-sayde wordes.

N. I Baptyse thee in the name of the father, and of the sonne, and of the holye ghost. Amen.

¶ Then the Priest shal make a crosse vpon the chyldes forehead, saying.

WE receiue this childe into the congregacyon of Christes flocke, and do signe him with the signe of the crosse, in token that hereafter he shal not be ashamed to confesse the faith of Christe crucifyed, & manfullye to fyghte vnder his banner, agaynste synne, the worlde, and the deuill: and to continue Christes faythfull souldiour and seruaunt vnto hys lyues ende. Amen.

Then shall the Priest saye.

SEing now derely beloued brethren, that these chyldren bee regenerate & grafted into the bodye of Christes congregacion: let vs geue thankes vnto god for these benefites, and with one accord make our prayers vnto almightye god, that they may leade the rest of theyr life, accordyng to this begynnyng.

¶ Then shalbe sayde.

¶ Our father which art in. &c.

¶ Then shall the Priest saye.

WE yelde thee heartye thankes moste mercyfull father, that it hath pleased thee to regenerate this infante with thy holy spirite, to receiue him for thy owne child by adoption, and to incorporate him into thy holy congregation. And humblye we beseche thee to graunt that he being dead vnto synne, and liuing vnto righteousnes, and being buried with Christ in his death, may crucifie the olde man, and vtterly abolyshe the whole body of sinne: that as he is made partaker of the death of thy sonne, so he maye be partaker of his resurrection. So that finally with the residue of thy holy congregation, he may be inheritour of thyne euerlastyng kingdome: through Christ oure Lord Amen.

¶ At the laste ende, the Priest callyng the godfathers and godmothers together, shall saye thys shorte exhortacion folowyng.

FOrasmuche as these chyldren haue promysed by you to forsake the deuill & al his workes, to beleue in God, and to serue him: you must remembre that it is your partes and dueties to see that these infantes be taught, so sone as they shalbe hable to learne what a solemne bowe, promyse,

promyse and profession they haue made by you. And that they may knowe these thinges the better, ye shall call vpon thē to heare sermōs. And chiefly ye shal prouyde that they maye learne the Crede, the Lordes prayer, and the tenne Commaundementes in the Englishe tonge, and al other thinges which a Christian man oughte to knowe and beleue, to his soules health: and that these childrē may be vertuously brought vp, to leade a godly and Christē life, remembryng alway that Baptisme doeth represent vnto vs oure profession, whiche is to folowe the example of our sauiour Christ, and to be made like vnto hym: that as he died and rose agayne for vs, so should we whiche are Baptised, die from sinne, and rise agayne vnto righteousnes, continuallye mortifying al oure euill and corrupt affections, and dayly proceding in al vertue, and godlynes of lyuing.

The Minister shall commaunde that the children be brought to the Bishop to be confirmed of him, so soone as they can say in their vulgare tongue, the Articles of ỹ faith, the lordes praier, & the .x. Commaūdementes: and be further instructed in ỹ Cathechisme set foorth for that purpose, accordyngly as it is there expressed.

Of them that be Baptyſed in priuate houſes, in tyme of neceſſitie.

The Paſtours and Curates ſhall oft admonyſhe the people, that they deferre not the Baptiſme of infantes any longer thē the Sunday, or other holy daye next after the childe be borne, vnleſſe vpon a great & reaſonable cauſe declared to the Curate, and by hym approued.

And alſo they ſhall warne them, that without great cauſe & neceſſitie, thei baptyſe not children at home in their houſes. And when great nede ſhal compell them ſo to doe, that then thei miniſter it on this faſhion.

Fyrſt let them that be preſente call vpon god for hys grace, and ſaye the Lordes prayer, yf the tyme wyll ſuffre. And then one of them ſhall name the childe, & dippe him in the water, or powre water vpō him, ſaying theſe wordes.

N. I Baptiſe thee in the name of the father, and of the ſonne, and of the holy goſt. Amen.

And let them not doubt, but that ỹ childe ſo Baptyſed, is lawfully and ſufficiently Baptiſed, & ought not to be Baptiſed agayne in the Churche. But yet neuertheleſſe, yf the childe which is after this ſort Baptiſed, doe afterward lyue: it is expedient that he be brought into the church, to the entēt the Prieſt may examine and trie, whether the childe be lawfully baptiſed or

sed or no. And yf those that bryng any childe to the church doe aunswere that he is already Baptysed, then shal the Priest examyne them further.

By whom the chylde was baptysed?

Who was presente when the chylde was Baptysed?

Whether they called vpon God for grace and succoure in that necessitie?

With what thing, or what matter they did Baptyse the chylde?

With what woordes the chylde was Baptysed?

Whether they thinke the chylde to be lawfully and perfectly Baptysed?

And if the Minister shal proue by the aunsweres of such as brought the childe, that al thinges were done as they oughte to be: Then shall not he christen the child agayn, but shal receiue hym as one of the flocke of the true Christian people, saying thus.

I Certifie you, that in this case ye haue done well, and accordyng vnto due order concernyng the Baptising of thys childe, which beeing borne in originall synne, and in the wrath of god, is now by the lauer of regeneracion in Baptisme, receiued into the noumbre of the children of god, & heyres of euerlastyng lyfe: for our lorde

Iesus Christ doeth not denye his grace and mercy vnto such infantes, but most louingly doth call them vnto him, as the holy Gospel doeth witnesse to our comforte, on thys wyse.

Mark. x

AT a certayne tyme they brought childrē vnto Christ that he should touche them, & his Disciples rebuked those that brought them. But when Iesus saw it, he was displeased, & sayd vnto thē: suffre litle childrē to come vnto me, and forbid thē not, for to suche belongeth ỳ kyngdom of god. Verely I saye vnto you, whosoeuer doeth not receiue the kingdō of god, as a litle childe, he shall not entre therein. And when he had taken them vp in his armes, he put his handes vpō them, and blessed them.

After the Gospell is read, the Minyster shall make thys exhortacyon vpon the wordes of the Gospell.

YEnde you heare in thys gospel the wordes of our Sauiour Christe, that he commaunded ỳ childrē to be brought vnto him: how he blamed those that would haue kepte them from him: howe he exhorted all men to folowe their innocencie. You perceiue howe by his outwarde gesture and dede, he declared his good wyll toward

warde them. For he embraced the in his armes, he laid his handes vpon the, and blessed them: doubt ye not therfore, but earnestly beleue, that he hath lykewyse fauourably receyued this presente infante, that he hath embraced him wyth the armes of his mercy, that he hath geuen vnto hym the blessyng of eternall life, and made him partaker of hys euerlasting kingdome. Wherfore we beyng thus perswaded of the good wyll of our heauenly father declared by hys sonne Jesus Christ towardes thys infant: Let vs faithfully & deuoutly geue thankes vnto hym, and say the prayer which the lord himselfe taught, and in declaration of our fayth, let vs recite the articles cõtayned in our Crede.

Here the Minister with the Godfathers and Godmothers, shall saye.

¶ Our father which art in heauen. &c.

Then shal the priest demaunde the name of the childe, which beeyng by the Godfathers and Godmothers pronounced, the Minister shall saye.

Doest thou in the name of this childe forsake the deuyll and all hys woorkes, the vayne pompe and glorye of the worlde, with all the couetous desyres of

the same, the carnal desires of the flesh: and not to folowe and be lead by them?

Aunswere.

I forsake them all.

Minister.

Doest thou in the name of this thylde professe thys fayth, to beleue in god the father almightie, maker of heauen and earth. And in Jesus Christ his onely begotten sonne our Lord: and that he was conceiued by the holy goste, borne of the virgin Mary: y he suffred vnder Pontius Pilate, was crucified, dead & buried: that he went downe into hel, and also did ryse agayne the third day, that he ascended into heauen, and sitteth at the right hande of God the father almightie: and from thence he shal come agayne at the end of the world, to iudge the quicke and the dead?

And doe you in his name beleue in the holy goste. The holy catholique churche. The communion of Sainctes. The remission of synnes. Resurrection, and euerlasting lyfe after death?

Aunswere.

All this I stedfastly beleue.

Let vs praye.

Almyghtye and euerlasting God heauenly father, we geue thee hū-

ble thankes

ble thankes, for that thou hast vouchsa-
ued to call vs to the knowledge of thy
grace & faith in the: encrease this know-
ledge, & confyrme thys fayth in vs euer-
more: Geue thy holy spirite to thys in-
fante, that he beeing borne agayne, and
being made heyre of euerlastyng salua-
tiō, through our lord Jesus Christ, may
continue thy seruaunt, and attayne thy
promyse, through the same our lord Je-
sus Christ thy sonne: who liueth & reig-
neth with thee, in the vnitie of the same
holy spirite euerlastyngly. Amen.

Then shall the minister make thys exhortaci-
on to the Godfathers and Godmothers.

Forasmuche as thys chyld hath
promysed by you to forsake
the deuill and all his woorkes,
to beleue in God, and to serue
him: you must remembre that it is your
parte and duetie to see that thys in-
fante be taughte, so sone as he shall be
hable to learne what a solemne vowe,
promise and profession he hath made by
you. And that he maye knowe these
thynges the better, ye shal call vpon him
to heare sermōs: And chiefly ye shal pro-
uyde that he maye learne the Crede,
the Lordes prayer, and the tenne Com-
maundementes in the Englishe tonge,

and all other thynges which a christian man oughte to know and beleue, to his soules health: & that this childe maye be vertuously brought vp, to leade a godly and a Christē life: Remembring alway that Baptisme doeth represent vnto vs oure profession, whiche is to folowe the example of oure sauioure Christe, and be made like vnto him: that as he died & rose agayne for vs, so should we which are Baptised, dye from synne, and ryse agayne vnto righteousnes, continually mortifying al our euil and corrupt affections, and daily proceading in al vertue and Godlynes of lyuing.

And so forth as in Publique Baptysme.

But if they whiche bring the infantes to the Church, doe make an vncertayn answere to the Priestes questions, & saye that they cannot tel what they thought, dyd or sayed, in that greate feare and trouble of mynd, (as oftē times it chaunceth) thē let the priest Baptyse him in fourme aboue written, concerning Publique Baptisme, sauyng that at the dyppyng of the childe in the Fonte, he shall vse thys fourme of wordes.

If thou be not Baptised already, N. I Baptyse thee in the name of the Father, and of the sonne, and of the holy goste. Amen.

Confirmacion,

¶ Confirmation, wherin is conteyned a Catechisme for children.

TO the ende that Confirmacyon maye be mynystred to the more edyfying of suche as shall receyue it (accordyng vnto S. Paules doctryne, who teacheth that all thynges shoulde be done in the churche to the edyfycacyon of thesame) it is thought good, that none hereafter shalbe confirmed, but suche as can saye in their mother tonge, the Articles of the faith, the lordes prayer, and the .x. Commaundementes: And can also aunswere to suche questions of thys short Catechisme, as the Bishop (or such as he shal appoint) shal by his discrecyon appose them in: And thys order is most conuenyente to be obserued for dyuerse consideracions.

Fyrste, because that when children come to the yeares of discrecio, and haue learned what their Godfathers and Godmothers promised for them in Baptisme, they maye then themselues wyth theyr owne mouth, and with their owne consente, openly before the Churche ratifye and confyrme thesame: and also promyse that by the grace of G O D, they wyll euermore endeuoure themselues faythfully to obserue and kepe such thynges, as they by their owne mouthe and confessyon haue assented vnto.

Secondlye, forasmuche as Confirmacyon is ministred to them that be Baptised, that by

impositcyon

impoſicion of handes & prayer, they maye receyue ſtrength & defence agaynſt al temptacions to ſinne, and the aſſaultes of the worlde & the deuil: it is moſt mete to be miniſtred when chyldren come to that age, that partely by the frailtie of their owne fleſhe, partely by the aſſaultes of the world and the deuill, they begin to be in daunger to fall into ſondrye kyndes of ſynne.

Thyrdlye, for that it is agreable wyth the vſage of the churche in tymes paſte, whereby it was ordeyned that Confirmacyon ſhoulde be miniſtred to them that were of perfect age, that they beeing inſtructed in Chriſtes religion, ſhould openly profeſſe their own faith and promyſe, to be obedient vnto the wil of God.

And that no man ſhal thinke that any detrimente ſhall come to chyldren by deferryng of their Confirmacion, he ſhal know for trueth, that it is certayne by Goddes worde, that chyldren beeyng Baptyſed, haue all thinges neceſſarie for their ſaluacyon, and be vndoubtedly ſaued.

(.·.)

¶ A Cathechilme, that is to say, an inſtruccion to be learned of euery childe before he be brought to be confirmed of the Biſhop.

Queſtion.

What is your name?

Anſwere.

N. or. M.

Queſtion.

Who gaue you thys name?

Anſwere.

My godfathers and godmothers in my baptiſme, wherin I was made a membre of Chriſt, the chylde of God, and an inheritour of the kingdome of heauen.

Queſtion.

What dyd your Godfathers and Godmothers then for you?

Anſwere.

They dyd promyſe and bowe three thynges in my name. Fyrſt, ỹ I ſhoulde forſake the deuil and al his workes and pompes, ỹ vanities of ỹ wicked worlde and al the ſinful luſtes of the fleſhe. Secondly, that I ſhoulde beleue all the artitles of the chriſten fayth. And thyrdly, that I ſhould kepe gods holi wil & commaundementes, and walke in thelame all the dayes of my lyfe.

¶ Queſtion.

Doeſt

Doest thou not thynke that thou arte bound to beleue and to doe as they haue promysed for thee?

Aunswere.

Yes verelye. And by gods helpe so I wil. And I heartely thanke our heauenly father, that he hath called me to thys state of saluacion, through Jesus Christ our Sauioure. And I praye god to geue me hys grace, that I maye contynue in the same vnto my lyues ende.

Question.

Rehearse the Articles of thy beliefe.

Aunswere.

I Beleue in God the father almightie, maker of heauen and of earth. And in Jesus Christe his only sonne our lord. Which was conceyued of the holy goste, borne of the virgin Mari. Suffred vnder Ponce Pilate, was crucified, dead and buried, he descended into hel. The third daye he rose agayn frō ȳ dead. He ascended into heauen. & sitteth at the right hande of god the father almightie. frō thence he shal come to iudge the quicke & the dead. I beleue in the holy goste. The holy catholique churche. The Communyon of Sainctes. The forgeuenes of synnes. The resurrecyon of the bodye. And the

lyke

lyke euerlastyng. Amen.

Question.

What doest thou chiefly learne in these articles of thy beliefe?

Aunswere.

Fyrst I learne to beliene in God the father, who hath made me & al the worlde.

Secondly, in god the sonne, who hath redemed me and all mankynde.

Thirdlye, in god the holy goste, who sanctifieth me & all ỹ elect people of god.

Question.

You sayd that your godfathers & godmothers dyd promyse for you that you should kepe Gods commaundementes. Tell me how many there be.

Aunswere.

Tenne.

Question.

Whiche be they?

Aunswere.

THe same which god spake in the .xx. Chapter of Exodus, saying: I am the Lord thy god which haue brought thee out of the lande of Egipt, out of the house of bondage.

i. Thou shalte haue none other Gods but me.

ii. Thou shalt not make to thy selfe any grauen ymage, nor the likenes of any thyng that is in heauen aboue, or in

the

the earth beneath, nor in the water vn-
der the earth: thou shalt not bowe down
to them nor worshyppe them. For I the
lorde thy god am a gelous God, and vi-
site the synnes of the fathers vpon the
children, vnto the thyrde and fourth ge-
neracion of thē that hate me, and shewe
mercye vnto thousandes in them that
loue me & kepe my commaundementes.
iii. Thou shalt not take the name of the
lord thy god in vain: for the lord wil not
holde him giltles that taketh hys name
in vayne.
iiii. Remembre thou kepe holy ỳ Sab-
both day. Sixe dayes shalt thou labour
and doe all that thou hast to doe: but the
seuenth daye is the Sabboth of the lord
thy god. In it thou shalte doe no maner
of worke, thou & thy sonne, & thy daugh-
ter, thy manseruaunt, and thy maydser-
uaunt, thy Cattell and the straunger
that is within thi gates: for in sixe daies
the lord made heauē and earth, the Sea,
and all that in them is, and rested the
seuenth daye. Wherfore the lord blessed
the seuenth daye and halowed it.
v. Honor thy father and thy mother,
that thy dayes may be long in the lande
which the Lorde thy god geueth thee.
vi. Thou shalt doe no murther.

vii. Thou

vii. Thou shalt not commit adulterye.
viii. Thou shalt not steale.
ix. Thou shalt not beare false wytnes agaynst thy neighboure.
x. Thou shalte not coueite thy neighbours house, thou shalt not coueite thy neighbours wife, nor his seruaunt, nor hys mayde, nor hys Oxe, nor hys Asse, nor any thyng that is hys.

Question.

What doest thou chiefly learne by these commaundementes?

Aunswere.

I learne two thinges. My duetie towardes god, and my duetye towardes my neighbour.

Question.

What is thy duetie towardes god?

Aunswere.

My duetie towardes god is, to beleue in hym, to feare hym, and to loue hym with all my heart, with all my mynde, with al my soule, & with al my strength. To worship him. To gene him thankes To put my whole trust in hym. To call vpon him. To honor hys holy name and his word, and to serue hym truely al the dayes of my lyfe.

Question.

What is thy duetie towardes thy neighboure?

Aunswere.

Aunswere.

My duetie towardes my neyghboure is, to loue him as my selfe. And to doe to all men as I woulde they shoulde dooe vnto me. To loue, honour and succour, my father and mother. To honour and obeye the king and his ministers. To submit my selfe to all my gouernours, teathers, spirituall pastours and maysters. To ozdze my selfe lowlye and reuerently to all my betters. To hurt no body by wozde noz dede. To be true and iuste in all my dealyng. To beare no malice noz hatered in my hart. To kepe my handes from pickyng and stealyng, and my tonge frō euill speakyng, lying, and slaundering. To kepe my bodye in temperaunce, sobzenesse, and chastitie. Not to couete noz desyze other mennes goodes. But learne and labоz truely to geat myne owne liuing, and to doe my duetie in that state of life, vnto which it shall please God to call me.

Question.

My good child know thys, that thou art not able to doe these thynges of thy self, noz to walke in the Cōmaundementes of god, and to serue hym wythoute hys speciall grace, whiche thou must learne at al tymes to cal foz by diligent prayer.

Let

Let me heare therfore if thou canst saye the Lordes prayer.

Answere.

OUr father whiche art in heaue, hallowed bee thy name. Thy kingdom come, thy will be done in earth, as it is in heaue. Geue vs this daye our daylye bread. And forgeue vs oure trespalles, as we forgeue them that trespalle agaynst vs. And leade vs not into temptation. But deliuer vs from euil. Amen.

Question.

What desyrest thou of God in thys prayer?

Answere.

I desyre my Lorde God our heauenlye father, who is the geuer of all goodnes, to send his grace vnto me and to al people, that we may worshyp him, serue him, and obey him as we ought to doe: And I pray vnto God that he will sende vs all thinges that be nedefull both for our soules and bodyes. And that he will be merciful vnto vs, and forgeue vs our sinnes: and that it will please him to saue and defend vs in all daungers ghostlye and bodely. And that he will kepe vs frō all sinne and wickednelle, and from our ghostly enemye, and from euerlastyng

death. And this I truste he will doe of his mercie & goodnes, through our lorde Jesu Christ. And therfore I say, Amē. So be it

¶ So sone as the childrē can say in their mother tong, the Articles of the faith, the lordes prayer, the .x. cōmaundementes: & also can answere to such questiōs of this short Cathechisme, as ỹ Bishop (or suche as he shal appoynt) shal by his discrecyon appose them in, then shal they be brought to the Bysshop by one that shalbe his godfather or Godmother, that euery child may haue a witnes of hys confyrmacion.

And the Bysshop shall confyrme them on thys wyse.

Confyrmacion.

Our helpe is in the name of the Lorde.

Answere.

Which hath made both heauen & earth.

Minister.

Blessed is the name of the Lorde.

Answere.

Henceforth world without ende.

Minister.

Lorde heare our prayer.

Answere.

And let our crye come to thee.

Let vs praye.

ALmightye and euerliuyng God, who hast vouchesafed to regenerate these thy seruantes by water & the holy

holy goſt, and haſt geuen vnto them for-gruenes of all theyr ſinnes: ſtrengthen them we beſeche thee (O lord) with the holy goſt the comforter, & daily increaſe in them thy manifolde gyftes of grace, the ſpirite of wiſdom & vnderſtanding, the ſpirite of counſell & goſtly ſtrength, the ſpirite of knowledge and true godlineſſe: and fulfyll them (O Lorde) with the ſpirite of thy holy feare. Amen.

Then the biſhop ſhall lay hys hand vpon euery chylde ſeuerally ſaying.

Defende, O lord this chylde with thy heauenlye grace, that he maye continue thine for euer, and dayly encreaſe in thy holye ſpirite more and more, vntyll he come vnto thy euerlaſting Kyngdome. Amen.

Then ſhal the Biſhop ſaye.

ALmightie euerliuing God, whiche makeſt vs both to will and to doe thoſe thinges that be good and acceptable vnto thy Maieſtie: we make oure humble ſupplications vnto thee for theſe chyldren, vpon whome (after the exaumple of thy holye Apoſtles) we haue layde oure handes, to certifye them (by thys ſygne,)

of thy fauoure and gracious goodnesse toward them: let thy fatherly hande we beseche thee, euer be ouer them: let thy holye spirite euer bee with them, and so leade them in the knowledge and obedience of thy worde, that in the ende they may obteine the euerlasting life through our Lorde Jesus Christ, who with thee and the holy ghost, liueth and reygneth one God, world without ende. Amen.

Then the Bysshop shall blesse the chyldren, thus saying.

The blessyng of God almyghtie, the father, the sonne, and the holye ghost, be vpon you, and remayne with you for euer. Amen.

¶ The Curate of euery paryshe, or some other at hys appoyntment, shal dilygently vpon Sundayes and holy dayes, halfe an houre before Euensong, openly in the Churche instruct and examine so manye chyldren of hys Paryth sent vnto hym, as the tyme will serue, and as he shal thinke conuenient, in some parte of this Cathechisme.

And al fathers, mothers, maisters, and dames, shal cause their childre, seruantes & prentises, which haue not learned their Cathechisme) to come to the Churche at the time appoynted, & obediently to heare and be ordred by the Curate, vntyl suche tyme as they haue learned al that is here appoynted for them to learne. And when soeuer

soeuer the Bysshop shall geue knowledge for childrē to be brought afore him to any conuenient place, for their confirmatiō: Then shal ꝑ Curate of euery parysshe eyther bring or send in writyng, the names of al those childrē of hys paryssh, which cā say the Articles of their fayth, the lordes prayer, & the .x. cōmaundementes, & also how many of thē can aunswere to thother questiōs conteined in this Catechisme.

And there shal none be admitted to the holy communion, vntill suche tyme as he can say the Catechisme, & be confirmed.

¶ The fourme of Solemnization of Matrimonie.

Fyrst the bannes must be asked three seuerall Sundayes or holye dayes, in the tyme of seruice, the people beyng present after the accustomed maner.

And if the persones that would be maried dwel in diuerse Parishes, the bannes must be asked in both paryshes: & the curate of thone parish shall not Solemnize Matrimonie betwixt thē, without a certificat of the bannes beyng thryse asked frō the Curate of the other paryshe. At ꝑ day appointed for Solemnizacion of Matrimony, the persons to be maried shal come into the bodye of the churche with theyr frendes and neyghbours. And there the Priest shall thus saye.

DEarely beloued frēdes, we are gathered together here in the sight of God, and in the face of

his congregacion,to ioine together this m̃ & this woman in holy Matrimonie, which is an honorable estate instituted of God in paradise,in the time of mans innocencie:signifying vnto vs the mistirall vnion that is betwixt Christ and hys Church:whiche holy estate Christ adourned and beautifyed with hys presence and fyrst miracle that he wrought in Cana of Galile, and is commended of Saincte Paule to bee honourable among al menne, and therefore is not to bee enterprysed,not taken in hande vnaduisedly,lightly,or wantonly, to satisfye mens carnall lustes and appetites, lyke bruite beastes that haue no vnderstanding:but reuerently,discretely,aduysedly,soberly,and in the feare of god: Duely considering the causes for which Matrimonie was ordeyned.One was the procreacion of chyldrē,to be brought vp in the feare & nurtour of the Lorde, & prayse of God.Secondly, it was ordeyned for a remedye agaynst sinne,and to auoyde fornicacion,that suche persones as haue not the gift of cōtinencie,might marry,and kepe themselues vndefyled membres of Christes body.Thirdly,for the mutuall societe,helpe and comfort, that the one ought to haue of the other,

both

both in prosperitie and aduersitie: into the which holy estate these two persons present come to be ioyned. Therfore, yf any man can shewe any iust cause, why they may not lawfullye be ioyned together, let him nowe speake, or els hereafter for euer hold his peace.

And also speaking to the persones that shalbe maried, he shal saye.

I require & charge you (as you will aunswere at the dreadeful day of iudgemente, when the secretes of all heartes shalbe disclosed) that if either of you doe know any impediment why ye may not be lawfullye ioyned together in Matrimonie, that ye confesse it. For be ye well assured, that so manye as be coupled together otherwise then Goddes woorde doeth allow, are not ioyned together by God, nether is their Matrimonie lawfull.

¶ At which daye of mariage, if anye man doe alledge and declare any impediment why they maye not bee coupled together in Matrimonie by Goddes lawe, or the lawes of thys Realme: and will be bound and sufficiente sureties with hym, to the parties, or elles putte in a caucion to the full value of such charges as the persons so be maryed doth sustayne to proue hys

allegacion: the the Solemnizacion must be deferred vnto such time as the trueth be tryed. If no impediment bee alledged, then shall the Curate saye vnto the man.

WIlt thou haue thys woman to thy wedded wife, to liue together after Goddes ordinance, in the holy estate of Matrimonie? Wilt thou loue her, comfort her, honour and kepe her, in sykenesse and in health? And forsaking al other, kepe thee onelye to her, so long as you both shall liue?

The man shal aunswere.

I will.

Then shal the Priest say to the woman.

WIlt thou haue thys manne to thy wedded housband, to liue together after Gods ordinaūce in the holy estate of Matrimonie? Wilt thou obey him, & serue him, loue, honour, and kepe hym, in sickenes and in health, and forsaking all other, kepe thee onelye vnto hym, so long as you both shall liue?

The woman shal aunswere.

I will.

Then shal the Minister saye.

WHo geueth this woman to be maried vnto this man?

And

And the Minister, receiuing the womā at her father or frendes handes, shal cause the man to take the woman by the righthande, and so eyther to geue theyr trouth to other, the man fyrst saying.

I N. take thee N. to my wedded wyfe, to haue and to holde from this day forewarde, for better, for worse, for richer, for poorer, in sickenesse and in healthe, to loue and to cherishe, til death vs depart, accordyng to Goddes holy ordinaunce: And therto I plyght thee my trouth.

Then shal they loose theyr handes, and the woman taking agayn the man by the ryght hand, shall saye.

I N. take thee N. to my wedded housband, to haue and to hold, from this day forewarde, for better, for worse, for rycher, for poorer, in sickenes, & in health, to loue, cherishe, and to obey, tyll deathe vs depart, accordyng to Gods holye ordinaunce; And thereto I geue thee my trouth.

Then shal they again loose theyr handes, and the mā shal geue vnto the womā a ring, layyng the same vpon the boke with the accustomed duetie to the priest & clarke. And the priest taking the ring, shal deliuer it vnto the man, to put it vpon the fourth finger of the womans left hande. And the manne taught by the Priest shall saye.

With

With thys ryng I thee wedde: with my bodye I thee worship, & with all my worldlye goodes I thee endowe. In the name of the father, and of the sonne, and of the holy goost. Amen.

Then the man leauing the ring vpon the fourth fynger of the womans left hande, the Minister shall saye.

Let vs praye.

O Eternall God, creator and preseruer of all mankynd, geuer of all spirituall grace, the auctour of euerlastyng lyfe: Sende thy blessing vpō these thi seruaūtes this mā and this woman, whom we blesse in thy name: that as Isaac and Rebecca liued faythfully together, so these persōs may surely perfourme & kepe the bowe & couenaunt betwixt thē made: wherof thys ryng geuen and receiued, is a token and pledge, and may euer remain in perfect loue and peare together, and liue accordyng vnto thy lawes: through Jesus Christ our Lorde. Amen.

Then shall the Priest ioyne their ryght handes together, and saye.

Those whom God hath ioyned together, let no man put asunder.

Then shall the Minister speake vnto the people.

Forasmuch

FOrasmuche as N. and N. haue consented together in holye wedlocke, and haue witnessed the same before god and thys company, and therto haue geuen and pledged theyr trouth eyther to other, and haue declared the same by geuing and receiuing of a ryng, and by ioynyng of handes: I pronounce ỳ they be man and wife together. In the name of the father, of the sonne, and of the holy goste. Amen.

¶ And the Minister shall adde this blessing.

God the father, God the sonne, God the holy goste, blesse, preserue and kepe you: the Lord mercifully with his fauor loke vpon you, & so fil you with all spirituall benediction and grace, that you may so liue together in this lyfe, that in the world to come, you may haue lyfe euerlasting. Amen.

¶ Then the Ministers or Clerkes, going to the Lordes table, shall say or syng this psalme following.

Weari onines. Psalm. cxxviii.

BLessed are all they that feare the Lorde: and walke in hys wayes.

For thou shalt eate the labour of thy handes: O well is the, and happy shalt thou be.

Thy wife shal be as the fruitful vine: vpon the walles of thy house.

Thy

Thy childzen like the Olive braun-
thes: round about thy table.

Loe, thus shall the man bee blessed:
that feareth the Lozde.

The Lozde from oute of Syon, shall
blesse thee: that thou shalte see Hieru-
salem in prosperitie all thy lyfe long.

Yea, that thou shalt see thy childzens
childzen: and peace vpon Israell.

Glozy be to the father, and to. &c.

As it was in the beginning, is. &c.

Deus miserea-
tur, psa.
lxvii.

Or els this Psalme folowyng.

GOd bee mercifull vnto vs, and
blesse vs: and shew vs the light
of hys countenaunce: and bee
mercifull vnto vs.

That thy way may be knowen vpon
the earth: thy sauing healthe among all
nations.

Let the people prayse thee (O God:)
yea, let all the people prayse thee.

O let the nations reioice and be glad:
for thou shalte iudge the flocke ryghte-
ously, and gouerne the nations vpon
the earth.

Let the people prayse thee (O God:)
let all the people prayse thee.

Then shall the earth bryng furth her
increase: and God, euen our own God,
shall geue vs hys blessyng.

God

God shall bleſſe vs: and all the endes of the worlde shall feare hym.

Glory be to the father, and to the. &c.

As it was in the begynnyng, is. &c.

¶ The Psalme ended, and the man and the woman kneling afore the Lordes table, the Priest standyng at the table, and turning his face toward them, shall saye.

Lord haue mercy vpon vs.

Aunswere.

Christ haue mercy vpon vs.

Minister.

Lord haue mercy vpon vs.

¶ Our father which art in heauen. &c. And leade vs not into temptacion.

Aunswere.

But deliuer vs from euil. Amen.

Minister.

O Lorde saue thy seruaunte and thy handmayde.

Aunswere.

Which put their trust in thee.

Minister.

O Lorde send them helpe from thy holy place.

Aunswere.

And euermore defend them.

Minister.

Be vnto them a towre of strength.

Aunswere.

From the face of their enemy.

Minister.

O Lord

O Lord heare our prayer.

Aunswere.

And let our crye come vnto thee.

¶ The Minister.

O God of Abraham, God of Isaac, God of Iacob, blesse these thy seruauntes, and sowe the seede of eternall life in their mindes, that whatsoeuer in thy holye woorde they shall profitablye learne, they may in dede fulfil the same. Looke O Lorde mercifully vpon them from heauen, and blesse them. And as thou didst send thy blessyng vpon Abraham and Sara to their great cõforte: so vouchsafe to send thy blessyng vpõ these thy seruauntes, that they obeying thy wil, and alwaye beyng in safetie vnder thy protection, maye abyde in thy loue vnto their lyues ende: through Iesu Christ our Lord. Amen.

¶ Thys prayer nert folowyng, shalbe omitted, where the woman is past childebyrth.

O Merciful Lord & heauenly father, by whose gracious gift mankinde is increased: we beseche thee assyst with thy blessynge these two persones, that they may both be fruitfull in procreation of children, and also lyue together so long in godlye loue & honestie, that they

maye

may see theyr chyldrens chyldren, vnto the thyrde and fourth generacion, vnto thy prayse and honour, through Jesus Christ our Lorde. Amen.

O God, whiche by thy myghtye power hast made al thinges of naught, which also after other thinges sette in ordre, dydst appoynt ỹ out of man (created after thyne owne ymage and similitude) woman should take her begynnyng: & knyttyng the together, dydst teache that it shoulde neuer be lawefull to put asunder those, whom thou by matrimonie hadst made one: O God which hast consecrated the state of matrimonie to such an excellent misterye, that in it is signifyed & represented the spirituall mariage and vnitie betwixt Christ and his church: Loke mercifullye vpon these thy seruauntes, that both this man may loue hys wyfe, accordynge to thy woorde (as Christe dyd loue hys spouse the Churche, who gaue himselfe for it, louing & cherishing it, euen as his own flesh. (And also that thys womā may be louing & amiable to her husband, as Rachel, wise as Rebecca, faithful & obedict as Sara, & in al quietnes, sobrietie & peace, bee a folower of holi & godly matrones: O lord blesse the bothe,

bothe, and graunte them to enherite thy euerlasting kyngdome: through Iesus Christ our lord. Amen.

Then shall the Priest say.

Almightie God, whiche at the beginnyng dyd create our fyrste parentes Adam and Eue, and dyd sanctifie and ioyne them together in maryage: powre vpon you the ryches of hys grace, sanctifye and blesse you, that ye may please him both in body and soule, and lyue together in holye loue, vnto your lyues ende. Amen.

¶ Then shall begyn the Communion, and after the gospel shalbe said a sermō, wherin ordinarely (so oft as there is any mariage) thoffice of a man and wyfe shalbe declared according to holy scripture: or if there be no sermon, the Minister shal reade thys that foloweth.

All ye whiche bee maried, or whiche entend to take the holye estate of matrimonie vpon you: heare what holy scripture doeth saye, as touchyng the dueties of husbandes towarde their wiues, and wiues toward theyr husbandes. Sainct Paul (in hys Epistle to the Ephesians the fyfth Chapter) doeth geue this commaundement to al maried men.

Ye husbandes, loue your wiues, euen as Christe loued the churche, and hath geuen

geuen himselfe for it, to sanctify it, pourgeyng it in the fountaine of water, through thy worde, that he might make it vnto hymselfe, a glorious congregacion, not hauing spotte or wrinkle, or anye suche thing, but that it should be holy & blameles. So menne are bounde to loue theyr owne wiues as theyr owne bodyes. He that loueth his owne wyfe, loueth hymselfe. For neuer dyd any man hate his owne flesshe, but nourisheth & cherisheth it, euen as the Lord doeth the congregacion: for we are membres of his body, of his flesshe, and of his bones.

For this cause shall a man leaue father and mother, and shalbe ioyned vnto his wyfe, and they two shall bee one flesshe. This misterye is greate, but I speake of Christ and of the congregacion. Neuertheless, let euery one of you so loue hys owne wyfe, euen as himselfe.

Lykewyse the same sainct Paul (writyng to the Colossians) speaketh thus to all men that be maryed. Ye menne loue your wyues, and be not bitter vnto the. Col. iii.

Heare also what saincte Petre i. pet. iii.
postle of Christ, whiche was himself a maryed man (saith vnto all men that are maryed.) Ye husbandes, dwell with youre wyues accordyng to knowledge

geuyng honoure vnto the wyfe as vnto the weaker vessell, and as heyres together of the grace of lyfe, so that youre prayers be not hyndered.

Hetherto ye haue heard the duetye of the husband towarde the wife.

Now lykewise ye wyues, heare and learne your duetie towardes your husbãdes, euẽ as it is plainly set forth in holy scripture.

Ephe.v. Sainct Paule (in the forenamed Epistle to the Ephesians, teacheth you thus: Ye womẽ, submit your selfes vnto your own husbandes as vnto the lord: for the husband is the wiues head euen as Christe is the head of the Churche. And he is also the sauiour of the whole body. Therfore as the Churche or congregacion is subiect vnto Christ: so likewyse lette the wyues also bee in subiection vnto theyr owne husbandes in all thynges. And agayne he sayeth: Let the wife reuerence her husbande. And (in his Epistle to the

Coll.iii. Collossians) Sainct Paule geueth you this short Lesson. Ye wiues submit your selues vnto your owne husbandes, as it is conuenient in the Lorde.

i.pet.iii. Sainct Petre also doth instructe you very godlye, thus sayinge: Let wyues be subiecte to theyr owne

owne husbandes, so that if any obey not the worde, they may be wonne without the word, by the cõuersation of ỹ wiues, whyle they behold your chaste conuersation coupled with feare, whose apparell let it not be outward, with broided heere and trimming about with golde, eyther in putting on of gorgeous apparell: but let the hyd man whiche is in the hearte, be without al corruption, so that the spirite be milde & quiet which is a precious thyng in the sight of God. For after this maner (in the olde time) dydde the holye women which trusted in God apparell them selues, beyng subiect to theyr own husbandes: as Sara obeyed Abraham callyng him Lorde, whose daughters ye are made, dooyng well, and beeyng not dismayde with any feare.

The newe maryed persones (the same day of their mariage) must receyue the holy Communion.

The order for the visitacion of the sycke.

¶ The Priest entryng into the sicke persones house, shall saye.

¶ Peace be in this house, and to all that dwell in it.

¶ When he commeth into the sicke mans presence, he shall saye, kneelyng downe.

REmember not lord our iniquities, nor the iniquities of oure forefathers. Spare vs good Lorde, spare thi people, whom thou hast redemed with thy most precyous bloud, and be not angry with vs for euer.

Lorde haue mercy vpon vs.
Christ haue mercy vpon vs.
Lorde haue mercye vpon vs.

¶ Our father which art in heauen. &c.
And leade vs not into temptacion.
Aunswere.
But deliuer vs from euyll. Amen.
Minister.
O Lorde saue thy seruaunt.
Aunswere.
Which putteth his trust in thee.
Minister.
Sende hym helpe from thy holy place.
Aunswere.
And euermore mightelye defende hym.
Minister.
Let ỹ enemi haue none auaũtage of him
Aunswere.
Nor the wicked approche to hurte hym.
Minister.
Be vnto hym O Lorde, a strong towre.
Aunswere.
From the face of his enemy.
Minister.

Lorde

Lorde heare our prayers.

The Answere.

And let our crye come vnto thee.

The Minister.

O Lorde loke downe from heauen, beholde, visite and relieue this thy seruaunt: Loke vpon hym with the eyes of thy mercy, geue him comforte & sure confidence in thee: Defende hym from the daunger of the enemie, and kepe him in perpetual peace and safety: through Iesus Christ our Lorde. Amen.

HEare vs almightie & moste mercyfull God and Sauiour. Extend thy accustomed goodnes to this thy seruaũt whiche is greued with sickenes: Visite hym, O Lorde, as thou diddeste vysyte Peters wiues mother, & the Captaines seruaũt. So visite and restore vnto thys sicke persone his former health (yf it bee thy wyl) or els geue him grace so to take thy visitacion, that after this paynefull lyfe ended, he may dwel with thee in life euerlastyng. Amen.

Then shal the Minister exhort the sicke person after this fourme or other lyke.

DEerely beloued, know this: that almyghtie God is the Lorde of life and death, & ouer al thinges to them pertaynyng, as youth,

strength, healthy, age weakenes, & sycke-nesse: Wherfore whatsoeuer your sickenesse is, knowe you certainlye, that it is gods visitacion. And for what cause soeuer this sickenes is sent vnto you, whether it bee to trye youre pacience for the example of other, & that your fayth may be found in the day of the lord laudable, glorious, & honourable, to the encrease of glori, and endles felicitie: Or els it be sente vnto you to correcte and amend in you, whatsoeuer doth offend the eyes of our heauenly father: knowe you certainly, that yf you truely repent you of your synnes, & beare your sickenes paciently, truslyng in Gods mercy for hys dere sonne Jesus Christes sake, and render vnto him humble thākes for his fatherly visitaciō, submitting your self wholy to his wyl: it shal turne to your profit, & helpe you forward in the right way that leadeth vnto euerlastyng lyfe.

If the person visited be very sycke, then the Curate may ende his exhortacion in this place.

¶ Take therefore in good worth the chastement of the Lord: For whome the Lord loueth he chastiseth. Yea (as saint Paule

Paule sayeth) he scourgeth euery sonne whiche he receyueth: yf you indure chastisement, he offereth himselfe vnto you, as vnto his owne childrē. What sonne is he that the father chastiseth not? yf ye be not vnder correction (wherof all true chyldren are partakers) then are ye bastardes & not chyldren. Therfore, seyng that when our carnal fathers do correct vs, we reuerently obey thē: shall we not now much rather be obedient to our spiritual father, and so lyue? And they for a fewe dayes dooe chastyse vs after theyr owne pleasure, but he dothe chastyse vs for our profite, to the intēt he may make vs partakers of his holynesse. These wordes, good brother, are gods wordes, and written in holye scripture for oure comfort and instruccion, that we should patientelye and wyth thankesgeuynge, beare our heauenly fathers correccion, whansoeuer by any maner of aduersitie it shall please his gracious goodnesse to vysite vs. And there should bee no greater comfort to Christian persones, then to be made lyke vnto Christ by suffryng patientelye aduersytyes, troubles, and syckenesses. For he hymself went not vp to ioye, but fyrst he suffred payne: he entred not into his glorye, beefore he was

crucifyed. So truely oure waye to eternall ioye, is to suffer here with Christe, and oure dooze to entre into eternall lyfe, is gladlye to dye with Christe, that wee maye ryse agayne from death, and dwell wyth hym in euerlastynge lyfe. Nowe therefoze takyng your sickenes, whiche is thus profitable foz you, paciently: I erhozte you in the name of god, to remembze the profession whiche you made vnto GOD in your Baptysme. And forasmuche as after thys lyfe, there is accoumpte to bee geuen vnto the righteous iudge, of whom all muste bee iudged withoute respecte of persones: I requyze you to examyne youre selfe, and youre state, bothe toward God and man: so that accusyng and condemnyng youre selfe foz youre owne faultes, you maye fynde mercye at our heauenly fathers hande foz Christes sake, and not bee accused and condemned in that fearefull iudgement. Therefoze I shall shoztelye rehearse the Artycles of oure fayth, that ye maye knowe whether you doe beleue, as a Christian man should, oz no.

Here the Minister shall rehearse the Articles of the faith, saying thus.

Doest

¶ Doest thou beleue in God the father almightie?

And so forth as it is in Baptisme.

¶ Then shal the mynyster examine whether he be in charitie with al ỹ world: Exhorting him to forgeue frō the botome of hys heart, al persones that haue offended him: & if he haue offēded other, to aske thē forgeuenes. And where he hath done iniury or wrong to any mā, that he make amendes to ỹ vttermost of his power. And if he haue not afore disposed his goodes, let him thā make his will. But men must bee oft admonished ỹ they set an order for theyr tēporal goodes & landes, whan they be in health. And also declare his debtes, what he oweth, & what is owing vnto him, for dyschargeynge of hys conscyence, and quyetenes of hys executours.

¶ These wordes before rehearsed, may be sayde before the minister begynne hys prayer, as he shall see cause.

¶ The minister may not forgeat, nor omit to moue the sicke person (& that most earnestly) to liberalitie toward the poore.

¶ Here shal the sicke person make a specyall confession, yf he feele his conscience troubled with any weyghtie matter. After whych confessyon, the Priest shall absolue hym after this sorte.

OVre Lorde Jesus Christe, who hath left power to his church to absolue al sinners, which truly repent and beleue in him, of his great

great mercy forgeue thee thine offences: and by his auctoritie committed to me, I absolue thee from al thy sinnes, in the name of the father, and of the sonne, and of the holy ghost. Amen.

And then the Priest shal say the Collect folowyng.

Let vs praye.

O Most mercyfull god, whiche accordynge to the multitude of thy mercyes, doest so putte awaye the synnes of those which truely repente, that thou remembrest them no more: open thy eye of mercy vpon this thi seruaunt, who most earnestly desyreth pardon and forgeuenes. Renue in hym most louyng father, whatsoeuer hath been decayed by the fraude and malice of the deuyl, or by his owne carnal wyl & fraylenesse: preserue and continue this sycke membre in the vnitie of thy Church: consider his cõtricio, accept his teares, asswage his pain, as shalbe seen to thee most expedient for hym. And forasmuche as he putteth hys full truste onely in thy mercye, Impute not vnto hym hys former synnes, but take him vnto thy fauour: throughe the merytes of thy moste dearelye beloued sonne Jesus Christ. Amen.

Then

Then the minister shal saye thys Psalme.

IN thee O Lorde haue I put my trust, let me neuer be put to confusion: but ridde me and deliuer me into thy ryghteousenesse, inclyne thyne eare vnto me and saue me. In te do mine spe raui. ps. ixxi.

Be thou my strong hold (whereunto I maye alway resort:) thou hast promised to helpe me, for thou art my house of defence and my castle.

Delyuer me (O my God) oute of the hand of the vngodly: out of the hande of the vnrighteous and cruell man.

For thou (O Lord God) art the thing that I long for: thou arte my hope euen from my youth.

Throughe thee haue I been holden vp euer sence I was borne: thou arte he ý tooke me oute of my mothers wombe, my prayse shall alway be of thee.

I am become as it wer a monster vnto many: but my sure trust is in thee.

Oh let my mouth be fylled wyth thy prayse: (that I maye syng of thy glorye) and honour all the day long.

Cast me not away in the tyme of age: forsake me not when my strength fayleth me.

For myne enemyes speake againste me, & they that lay wayte for my soule, take

take theyr counsayle together, sayinge: God hath forsaken hym, persecute hym, and take hym, for there is none to delyuer hym.

Goe not farre fro me, O god: my god hast thee to helpe me.

Let them be confounded and perishe, that are againste my soule: let them bee couered with shame and dishonor, that seke to doe me euyll.

As for me, I wyll patiently abyde alway: and wyll prayse thee more & more.

My mouthe shall dayly speake of thy righteousnes and saluacion: for I know no ende thereof.

I wil goe forth in the strength of the Lorde God: and wyll make mencion of thy righteousnes onely.

Thou (O God) hast taught me from my youth vp vntyl now: therfore I wyll tel of thy wonderous workes.

Forsake me not, (O GOD) in mine olde age, when I am gray headed: vntil I haue shewed thi strength vnto this generacion, and thy power to all them that are yet for to come.

Thy righteousnes (O God) is verye high, and greate thynges are they that thou hast done: O God who is lyke vnto thee:

O what

O what great troubles and aduersi-
ties hast thou shewed me: and yet dydst
thou turne and refreshe me, yea, and
broughtest me from the deepe of ẏ earth
agayne.

Thou hast brought me to greate ho-
nor: and comforted me on euery side.

Therefore wyl I prayse thee and thy
faythfulnes (O God) playing vpon an
instrument of musike: vnto thee wyll I
sing vpon the harpe, O thou holy one of
Israell.

My lippes wil be fayne, when I syng
vnto thee: and so wyll my soule whome
thou hast delyuered.

My tonge also shall talke of thy righ-
teousnes all the daye longe: for they are
confounded and broughte vnto shame,
that seke to doe me euyll.

Glorye bee to the father, and to the
sonne: and to the holy goost.

As it was in the begynnyng, is now,
& euer shalbe: worlde without end. Amē.

Addyng this.

O Sauiour of the worlde, saue vs,
which bi thi crosse and precious
bloud hast redemed vs, help vs
we beseche thee, O God.

Then shall the Minister saye.

The

John.v. THe almightie Lord, whiche is a moſte ſtronge towre to all them that put theyr truſte in hym, to whom all thinges in heauen, in earth, and vnder earth, doe bowe and obey: be nowe and euermore thy defence, and make thee know and feele, that there is no other name vnder heauen geuen to man, in whom, and throughe whom, thou mayſt receyue health and ſaluacyon, but onely the name of our Lord Ieſus Chriſt. Amen.

¶ The Communion of the ſycke.

FOraſmuchas al mortal men be ſubiect to many ſodayn perilles, diſeaſes, and ſickeneſſes, and euer vncertayn what tyme thei ſhal departe out of thys lyfe: Therefore, to thyntente thei may be alwaies in a redines to dye whenſoeuer it ſhall pleaſe almightye God to call them, the Curates ſhall diligentlye from time to time, but ſpecially in the plage time, exhort their Pariſhioners, to the oft receyuing in the Churche of the holy Communion of the body and bloude of oure Sauioure Chriſt. Which (yf they doe) they ſhall haue no cauſe in theyr ſodain viſitacion to be vnquieted for lacke of the ſame: but yf the ſycke perſon bee not hable to come to the churche, and yet is deſyrous to receyue the Communion in his houſe, then he muſt geue knowlage ouernyght, or els earelye in the

in the morning to the Curate, signifying also howe many bee appointed to Communycate with him. And hauing a conuenient place in the sycke mannes house, where the Curate may reuerently minister, and a good number to receue the Communion with the sicke person, with al thinges necessary for the same, he shal there minister the holy Communion.

The Collect.

ALmightie euerliuing God, maker of mankynd, whiche doest correcte those whom thou doest loue, and chastisest euery one whom thou doest receue: we beseche the to haue mercy vpon this thy seruaunt visited with thy hand, and to graunt that he may take his sickenes patiently, and recouer his bodily healthy (if it be thy gracious wyll) and whensoeuer his soule shall departe from the body, it may be without spot presented vnto thee: through Jesus Christe our lord. Amen.

The Epistle.

MY sonne, despise not the correction of the Lord, neither faynt whē thou art rebuked of hym: for whome the Lorde loueth, hym he correcteth, yea and he scourgeth euery sonne, whome he receyueth. Hebr. xii

The Gospell.

Merely

John. v. VErely verely, I say vnto you, he that heareth my worde, and beleueth on hym that sent me, hath euerlastynge lyfe, and shall not come vnto damnacyon, but he passeth from death vnto lyfe.

¶ At the tyme of the distribucion of the holy Sacrament, the Priest shal fyrst receyue the Communion himselfe, and after mynister vnto them that be appoynted to communicate with the sycke.

But if any man, ether by reason of extremitie of sickenes, or for lacke of warning in due tyme to the Curate, or for lacke of company to receue with him, or by any other iust impediment, doe not receiue the Sacrament of Christes body and blode: then the Curate shal instruct hym, that yf he doe truely repent hym of his synnes, & stedfastly beleue that Jesus Christ hath suffred death vpon the crosse for hym, and shed his blode for hys redempcion, earnestly remembryng the benefites he hath thereby, and geuing hym hearty thankes therefore, he dooeth eate and drynke the body and blod of our Sauiour Christ, profitably to his soules health, although he doe not receue the sacrament wyth his mouthe.

When the sicke person is vysited, and receueth the holy Communion al at one time, then the Priest for more expedicio, shall cut of the fourme of the vysytacion at ỹ psalme. (In thee O lord haue I put my trust,) & go streyght to the Communion.

tyon.

In the tyme of plague, swette, or suche other lyke contagious tymes of sickenesses or diseases, whē none of the parishe or neighbours can be gotten to Communicate with the sicke in their houses, for feare of the infection: vpō special request of the diseased, the Minister may alonely Communicate wyth hym.

¶ The order for the buriall of the dead.

The Priest metyng the Corps at the Church stile, shal say: Or els the Priestes and Clerkes shal sing, & so goe eyther vnto the Churche, or towardes the graue.

I Am the resurrection and the life (sayth the Lord) he that beleueth in me, yea though he were dead, yet shall he lyue. And whosoeuer lyueth and beleueth in me: shall not dye for euer. John. xi

I Know that my redemer lyueth, and that I shall ryse oute of the earth in the last day, & shalbe couered agayne with my skinne, & shal see god in my flesh: yea, and I my self shal behold him, not with other, but wyth these same eyes. Job. xix

We brought nothyng into this worlde, nether may we cary any thyng oute of thys worlde. 1. Tim. vi

The Lord geueth, & the Lorde

taketh awaye. Euen as it hath pleased
Iob.1. the Lorde, so cometh thynges to passe:
blessed be the name of the Lorde.

¶ When they come at the graue, whyles the corps is made ready to be laid into ẏ earth, the priest shal say, or the Priest and Clerkes shall syng.

Iob.14. MAn that is borne of a woman hath but a shorte time to liue, & is full of misery: he cometh vp and is cut downe like a floure, he flyeth as it were a shadow, and neuer continueth in one staye. In the middest of lyfe we be in death: of whom may we seke for succoure but of thee, O Lorde, which for our sinnes iustely art displeased: yet O Lord god most holy, O Lord most mightie, O holy & most mercyfull Sauiour, deliuer vs not into the bytter paynes of eternal death. Thou knowest Lord the secretes of our heartes: shutte not vp thy mercyful eies to our prayers: But spare vs Lorde most holy, O God most mightie, O holy and mercyful Sauiour, thou most worthy iudge eternal, suffre vs not at oure laste houre for any paynes of death, to fall from thee.

¶ Then whyle the earth shalbe cast vpon the body by some standing by, the Priest shall saye.

Forasmuche

At the burial of the dead.

Forasmuch as it hath pleased almightie god of his great mercy to take vnto himself the soule of our dere brother here departed: we therefore commytte hys body to the ground, earth to earth, asshes to asshes, dust to dust, in sure and certaine hope of resurrection to eternall life, through our Lorde Iesus Christe: who shal chaunge our vyle body, that it may be lyke to his glorious body, according to the mightie working whereby he is hable to subdue all thynges to hymselfe.

Then shalbe sayd or song.

I heard a voice frō heauen, saying vnto me: write from hencefoorth, blessed are the dead which dye in the lorde: Euen so sayeth the spirite, that they reste from their labours.

Then shal folow thys Lesson taken out of the .xv. Chapter to the Corinthyans, the first Epistle.

Christe is risen from the dead, and become the fyrste fruites of them that slept. For by a mā came death, and by a man came the resurrection of the dead. For as by Adam al dye, euen so by Christe shall all bee made alyue, but euery manne in hys owne order. The fyrste is Christe, then they

that are Chrystes at his comming. Then cometh the ende, whē he hath deliuered vp the kingdom to God the father, whē he hath put downe all rule, and all auctoritie and power. For he muste reygne tyl he haue putte al hys enemyes vnder his fete. The last enemy that shal be destroyed is death. For he hath putte all thinges vnder his fete. But whē he saith all thinges are put vnder him, it is manifest y he is excepted, which did put all thinges vnder him. Whē al thinges are subdued vnto him, then shal y sonne also himselfe be subiect vnto hym that put al thynges vnder hym, that god may be all in all. Elles what doe they which are Baptysed ouer the dead, yf the dead rise not at all? why are they then Baptysed ouer them? yea, & why stand we alwaye the in ieopardy? by our reioising which I haue in Chryste Jesu our Lord, I dye daily. That I haue fought with beastes at Ephesus after the maner of menne, what auaunta geth it me, if the dead rise not agayne? Let vs eate and drynke, for to morowe we shall dye. Be not ye deceyued, euill wordes corrupte good maners. Awake truely out of slepe, & synne not. For some haue not the knowledge of god. I speake thys to youre shame.

But

But some man wyl saye: howe aryse the dead? with what body shal they come? thou fole, that whych thou sowest, is not quickened except it die. And what sowest thou? thou sowest not that body ẏ shalbe, but bare corne, as of wheate or some other: but god geueth it a body at his pleasure, to euery seede his owne bodye. All flesche is not one maner of flesche: but there is one maner of flesche of men, and other maner of flesche of beastes, & other of fishes, another of birdes. There are also celestial bodyes, & there are bodies terrestrial. But the glory of the celestial is one, and the glory of ẏ terrestryall is another. There is one maner glory of ẏ sunne, and another glori of the moone, & another glori of ẏ starres. For one starre differeth from another in glory: so is ẏ resurrectiō of ẏ dead. It is sowen in corrupciō, it riseth agayn in incorrupciō. It is sowen in dishonour, it riseth again in honour. It is sowen in weakenes it ryseth again in power. It is sowen a natural body, it riseth again a spiritual body. There is a natural body, & there is a spiritual body, as it is also written: ẏ first man Adam was made a liuing soule, & the last Adam was made a quickenyng spirite. Howbeit, that is not first whych

is ſpirituall, but that which is naturall, and then that whiche is ſpirituall. The firſt man is of the earth earthy: The ſecond man is the lord frō heauē, heauenly. As is the earthy, ſuche are they that be earthy. And as is the heauenly, ſuche are they that are heauenlye. And as we haue borne the image of ỹ earthi, ſo ſhal we beare the image of ỹ heauenly. This ſay I brethren, that fleſhe and blond can not inherite the kyngdome of god, neyther doeth corrupcīō inherite incorrupcion. Behold, I ſhew you a miſtery. We ſhal not al ſlepe; but we ſhal al be chaūged, & that in a moment, in the twinkeling of an eie by the laſt trumpe. For the trumpe ſhal blowe, & the dead ſhall ryſe incorruptible, & we ſhalbe chaūged. For this corruptible muſt put on incorruption, & this mortal muſt put on immortalitie. When this corruptible hath put on incorrupcyon, & this mortal hath put on immortalitie: then ſhalbe brought to paſſe the ſaying that is written. Death is ſwalowed vp in victori: Death, where is thy ſtyng? Hel where is thy victory? The ſtyng of death is ſynne: and the ſtrength of ſinne is the law. But thākes be vnto god, whiche hath geuen vs victorye, through our Lord Jeſus Chriſte.

Therfore

Therfore my deare brethren, be ye ſted-faſt & vnmoueable, alwayes riche in the worke of the Lorde, forasmuche as ye knowe, howe that your labour is not in vayne in the Lorde.

The Lesson ended the Prieſt ſhall ſay.

Lorde haue mercy vpon vs.
Chriſt haue mercy vpon vs.
Lorde haue mercye vpon vs.

Our father which art in heauen. &c.
And leade vs not into temptacion.

Aunſwere.

But deliuer vs from euill. Amen.

The Prieſt.

Almightie god, with whō doe liue the ſpirites of them that departe hence in the Lorde, and in whom the ſoules of them that be elected, after they be delyuered from the burthē of the fleſhe, be in ioye and felicitie: We geue thee heartye thankes, for that it hath pleaſed thee to delyuer thys N. our brother out of the miſeries of this ſinne-full worlde: beſechyng thee, that it may pleaſe thee of thy gracious goodneſſe, ſhortly to accōpliſh the numbre of thine elect, & to haſt thy kingdō, that we with thys our brother, and all other departed in the true fayth of thy holy name, may haue oure perfect cōſummacion & bliſſe,

both in bodye and soule, in thy eternall and euerlastyng glory. Amen.

The Collecte.

O Mercyfull God, the father of oure Lorde Jesus Christe, who is the resurrection and the life, in whom whosoeuer beleueth, shal lyue though he die. And whosoeuer lyueth and beleueth in hym, shall not die eternallye: who also taught vs by hys holy Apostle Paule) not to be sorye, as men without hope, for them that slepe in hym: We mekely beseche thee (O father) to rayse vs from the death of sinne, vnto the lyfe of righteousnes: that when we shal departe this lyfe, we maye reste in him, as our hope is this our brother doeth; and that at the generall resurrection in the laste day, we maye bee founde acceptable in thy syghte, and receyue that blessyng which thy welbeloued sonne shal the pronounce to all that loue and feare thee, saying. Come ye blessed children of my father, receyue the kingdome prepared for you frō the beginning of the world. Graunt this we beseche thee O merciful father, through Jesus Christ our mediatoure and redemer. Amen.

The

¶ The thankesgeuing of women after childe birth, commonly called the Churchyng of women.

The woman shall come into the churche, and there shal knele down in some conuenyente place nigh vnto the place where the Table standeth: and the Priest standyng by her, shal say these wordes, or such like as the case shall require.

FOrasmuche as it hath pleased almighty god of hys goodnesse to geue you safe deliueraunce, & hath preserued you in the greate daunger of childe birth, ye shal therfore geue hearty thankes vnto god, & praye. Then shall the Priest say thys Psalme.

I Haue lifted vp myne eyes vnto the hilles: from whence cometh my helpe.

My helpe cometh euen from the Lord: which hath made heauen and earth.

He wil not suffre thy foote to be moued: and he that kepeth thee wyll not slepe.

Beholde, he that kepeth Israell, shall neither slumber nor slepe.

The Lorde himselfe is thy keper: the lord is thy defence vpon thy right hand.

So that the Sunne shall not burne thee

thee by day: neither the moone by nyght.

The Lorde shall preserue thee from al euyll: yea it is euen he that shal kepe thy soule.

The lord shall preserue thy goyng out and thy coming in: from this time forth for euermore.

Glory be to the father, and to the sone, and to the holy goste.

As it was in the beginning, is now. &c.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Our father which art in heauen. &c.

And leade vs not into temptacion.

Aunswere.

But deliuer vs from euyll. Amen.

Priest.

O Lord saue this woman thy seruaunt.

Aunswere.

Which putteth her trust in thee.

Priest.

Be thou to her a strong towre.

Aunswere.

From the face of her enemy.

Priest.

Lorde heare our prayer.

Aunswere.

And let our crye come vnto thee.

Priest.

¶ Let vs praye.

O almightie

O Almighty god, whiche hast deliuered thys womanne thy seruaunt from the great pain and peryl of chyldbirth: Graunt we beseche thee (most merciful father) that she through thy helpe, maye both faythfully liue and walke in her vocacion, according to thy wil in thys lyfe presente: And also maye bee partaker of euerlasting glory in the lyfe to come, through Jesus Christe our Lorde. Amen.

The woman that commeth to geue her thankes, must offre accustomed offeringes: and if there be a Communyon, it is conuenyente that she receyue the holy Communion.

A Comminacion agaynst synners, with certayn prayers to be vsed dyuerse tymes in the yere.

After morning prayer, the people beeyng called together by the ryngyng of a bell, and assembled in the church, the English Letany shalbe sayd, after the accustomed maner: which ended, the priest shal goe into the pulpit, and saye thus.

BRethren, in the primatiue church there was a Godly discipline, that at the begynnyng of Lent, such persons as were notorious synners,

synners, were put to open penaunce, and punished in this world, that their soules might be saued in the daie of the Lorde. And that others admonyshed by their exaumple, myght be more afrayd to offende. In ỹ stede whereof, vntil ỹ sayed discipline may be restored again (which thig is much to be wished:) it is thought good, that at this tyme (in your presence) should be read the generall sentences of gods cursyng agaynst impenitente sinners: gathered out of the .xxvii. Chapter of Deuteronomie, and other places of scripture. And that ye shoulde aunswere to euery sentence. Amen. To thintente that you, being admonished of the great indignacion of God agaynste synners, may the rather be called to earnestie and true repentaunce, and may walke more warely in these daungerous dayes, fleeing from such vices, for the which ye affirme with your own mouthes the curse of God to be due.

Cursed is the man that maketh any carued or molten ymage, an abhomination to the lord, the worke of the handes of the craftes mã, and putteth it in a secrete place to worship it.

And the people shall aunswere and say. Amen.

Minister.

Minister.

Cursed is he that curseth hys father and mother.

Aunswere.

Amen.

Minister.

Cursed is he that remoueth away the marke of his neighbours lande.

Aunswere.

Amen.

Minister.

Cursed is he that maketh the blind to goe out of hys waye.

Aunswere.

Amen.

Minister.

Cursed is he that letteth in iudgemet, the ryght of the straunger, of them that be fatherles and of wiedowes.

Aunswere.

Amen.

Minister.

Cursed is he that smyteth his neighboure secretly.

Aunswere.

Amen.

Minister.

Cursed is he that lieth with his neighbours wyfe.

Aunswere.

Amen.

Minister.

Minister.

Cursed is he that taketh rewarde to slea the soule of innocent bloud.

Aunswere.

Amen.

Minister.

Cursed is he that putteth hys trust in man, and taketh manne for his defence, and in hys heart goeth from the Lorde.

Aunswere.

Amen.

Minister.

Cursed are the vnmerciful, the forny-catours and adulterers, and the couetous persons, the worshippers of ymages, slaunderours, dronkardes, and ex-torcioners.

Aunswere.

Amen.

The Minister.

Psalm. cxviii.

NOw seing that al they be accursed (as the Prophet Dauid beareth witnes) which doe erre and goe astray frō the commaundementes of god: let vs, remembryng the dreadfull iudgement hanging ouer our heades, and beyng alwayes at hand) returne vnto our Lorde God with al contrition and mekenes of hearte, bewaylyng and lamentyng our synnefull lyfe,

knowl-

knowledgeing and confessyng oure of-
fences, and seking to bryng forth woor-
thy fruytes of penaunce. For now is the
Axe put vnto the rote of the trees, so that mat. iii.
euery tree whyche bryngeth not foorth
good fruite, is hewen downe and caste
into the fire. It is a feareful thing to fal Hebr. x.
into the handes of the lyuyng GOD:
he shall powre downe rayne vpon the
synners, snares, fyre and brymstone, Psal. x.
storme and tempest: thys shall bee theyr
portyon to drynke. For loe, the Lorde is Esaye,
comen out of his place, to visite the wit- xxvi.
kednesse of such as dwel vpon the earth.
But who maye abyde the daye of hys Mal. iii.
coming? who shalbe able to endure whē
he appeareth? His fanne is in his hand,
and he wyll pourge hys floore, and ga- mat. iii.
ther hys wheate into the barne: but he
wyll burne the chaffe wyth vnquenche-
able fyre. The daye of the Lorde cometh 1. Thes. v.
as a theefe vpon the nyghte, and when
menne shall saye peace, and all thynges
are safe, then shall sodaynelye destructi-
on come vpon them, as sorowe tum-
meth vpon a woman trauaylyng wyth
chylde, and they shall not escape: then Ro. ii.
shall appeare the wrath of GOD in
the daye of vengeaunce, whyche obsty-
nate synners, throughe the stubbernes

of their

of their hearte, haue heaped vnto them-
selfe, which despysed the goodnes, pacy-
ence, and long sufferaunce of god, when
he called thē continually to repentaūce.
Then shall they call vpon me, sayeth the
Pron.i. Lorde, but I wyll not heare: they shall
seke me early, but they shal not find me,
and that because they hated knowledge,
and receaued not the feare of the Lorde,
but abhorred my counsell, and despysed
my correction: then shall it be to late to
knocke, when the doore shalbe shut, and
to late to crye for mercye, when it is the
tyme of iustice. O terrible voyce of most
iust iudgement, which shalbe pronoun-
ced vpon them, when it shalbe sayd vn-
mat.xxv to them: goe ye cursed into the fyre euer-
lastyng, whych is prepared for the deuil
and his Angels: therefore brethren take
ii.cor.vi we hede betyme, whyle ỹ day of saluaci-
on lasteth: for the night cometh when
none can worke: but lette vs whyle we
John.ix haue the lighte, beleue in the lighte, and
walke as ỹ children of ỹ light, ỹ we be not
mat.xxv cast into ỹ vtter darkenes where is we-
pyng and gnashing of teeth. Let vs not
abuse the goodnes of god, which calleth
vs mercifully to amendement, & of hys
endles pietie, promiseth vs forgeuenes
of that whiche is passe (if wyth a whole

mynde

mynd and true hearte) we returne vnto him: for though our sinnes bee redde as scarlet, they shalbe as white as Snowe: and though they be lyke purple, yet shal they be as white as wolle. Turne you cleane (sayth the lord) from al your wickednesse, & your synne shall not be your destrucciō. Cast away from you al your vngodlynesse that ye haue doone: make you new heartes, & a new spirite: wherfore will ye dye, O ye house of Israell: seeyng that I haue no pleasure in the death of him that dyeth (sayeth the lorde God.) Turne you thē and you shal liue. Although we haue synned, yet haue we an aduocate with ỹ father, Iesus Christ the ryghteous: and he it is that obteyneth grace for oure synnes, for he was wounded for oure offences, and smitten for our wickednes. Let vs therefore returne vnto him, who is the merciful receyuer of al true penitent sinners, assuryng our selfe, that he is ready to receue vs, and most willing to pardon vs, if we come to him with faithful repentaunce: If we wil submit our selues vnto hym, and frō henceforth walke in his wayes, If we wil take hys easy yoke and lyght burthen vpon vs, to folowe hym in lowlines, patience, & charitie, & be ordred by

Esay.i.

Ezechie xviii.

i. Ioh.ii

Esai.liii

Mat.xi

the gouernaunce of his holye spirite, seke-
kyng alwayes his glozy, & seruyng hym
duelye in our vocacion with thankesge-
uing. Thys if we doe, Chzistte will dely-
uer vs from the curse of the lawe, and
from the extreme maledyccion whiche
shall lyght vpon them that shalbe set on
the left hande: and he wil sette vs on his
right hand, & geue vs the blessed bene-
diccion of his father, cõmaunding vs to
take possessiõ of hys glozious kingdom,
vnto the which he vouchsafe to bzing vs
all, foz his infinite mercy. Amen.

mat. xxv

¶ Then shall they all knele vpon theyr knees: & the Pziestes and clerkes kne-lyng (where they are accustomed to saye the Letany) shall say thys Psalme.

Miserere mei deus psalm. li

HAue mercy vpon me (O God) af-
ter thy great godnes: accozdyng
to the multitude of thy mercies,
doe away myne offences.

Washe me thzoughly fro my wicked-
nes: and clense me from my sinne.

Foz I knowledge my faultes, and my
sinne is euer befoze me.

Agaynst thee only haue I sinned, and
doone thys euil in thy syghte: that thou
myghtest be iustifyed in thy saying, and
cleare when thou art iudged.

Behold, I was shapē in wickednes: &

in

In sinne hath my mother conceiued me.

But loe, thou requirest trueth in inwarde parties: and shalte make me to vnderstand wisedom secretly.

Thou shalt pourge me with Isope, & I shalbe cleane: thou shalte washe me, and I shalbe whiter then snowe.

Thou shalt make me heare of ioy and gladnes: that the bones which thou hast broken may reioyce.

Turne thy face from my sinnes: and put out al my misdedes.

Make me a cleane hearte (O God:) & renewe a right spirite within me.

Cast me not away from thy presence: and take not thy holy spirite from me.

O geue me ỹ cõfort of thy helpe again: and stablish me with thy free spirite.

Then shall I teache thy wayes vnto the wicked, and synners shalbe conuerted vnto thee.

Deliuer me frõ bludgyltines (O god) thou that art the god of my health: & my tong shall syng of thy ryghteousnes.

Thou shalt open my lippes (O lord:) my mouth shall shew thy prayse.

For thou desyrest no sacrifice, elles would I geue it the: but thou delightest not in burnt offerynges.

The sacrifice of god is a troubled spi-

rite: a broken and a contrite hearte (O God) shalte thou not despyse.

O be fauorable & gracious vnto Sion: build thou the walles of Hierusalem.

Then shalte thou be pleased with the sacrifice of righteousnes, with the burnt offeringes and oblacions: then shal they offer yong bullockes vpon thine altare.

Glory be to the father, and to. &c.

As it was in the beginning, is. &c.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Our father whiche art in heauen. &c.

And leade vs not into temptacion.

Answere.

But deliuer vs from euil. Amen.

Minister.

O Lord saue thy seruauntes.

Answere.

Which putte their trust in thee.

Minister.

Send vnto them helpe from aboue.

Answere.

And euermore mightely defend them.

Minister.

Helpe vs O God our Sauiour.

Answere.

And for the glory of thy names sake deliuer vs, bee mercifull vnto vs synners, for thy names sake.

Minister.

Minister.

O Lorde heare our prayers.

Aunswere.

And let our crye come vnto thee.

¶ Let vs praye.

O Lorde, we beseche thee mercifully heare oure prayers, and spare all those whiche confesse theyr synnes to thee: that they (whose consciences by sinne are accused) by thy mercifull pardon may be absolued: Through Christe our Lorde. Amen.

O Most mightie God and mercifull father, whiche hast compassion of all menne, and hatest nothing that thou hast made: which wouldst not the death of a synner, but that he shoulde rather turne from sinne and bee saued: mercifully forgeue vs oure trespasses, receiue and comfort vs, whiche be grieued and wered with the burthen of our synne. Thy propertie is to haue mercy, to thee onely it apperteineth to forgeue sinnes: spare vs therfore good Lorde, spare thy people whome thou hast redemed. Enter not into iudgemente with thy seruauntes, whiche be vyle earthy and miserable synners: but so turne thy yre from vs, which meekely knowledge our vilenes,

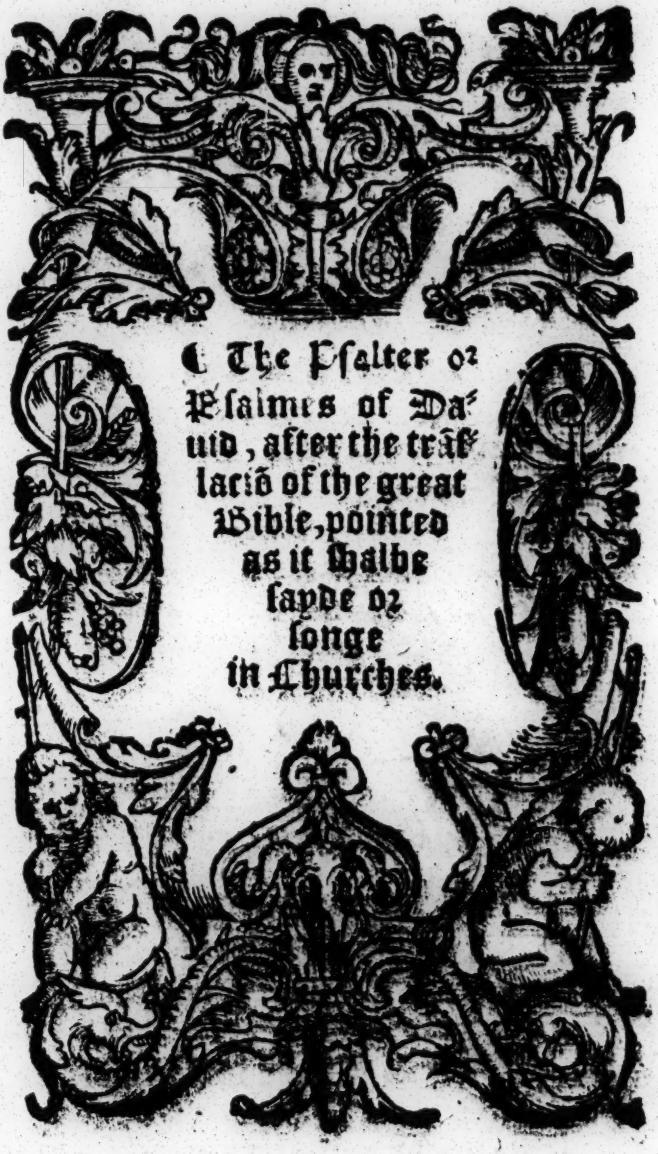
vilenes, and truelye repente vs of oure faultes: so make hast to helpe vs in this worlde, that we may euer lyue with thee in the worlde to come: thrughe Jesus Christ our Lorde. Amen.

¶ Then shall the people saye thys that foloweth, after the Minister.

TUrne thou vs, O good Lorde, and so shall we be turned: be fauourable (O Lorde) bee fauourable to thy people, which turne to thee in weppyng, fastyng, and prayyng: for thou arte a mercifull God, full of compassyon, longe sufferynge, and of a great pietie. Thou spareste when we deserue punishmente, and in thy wrath thinkeste vpon mercy. Spare thy people good Lorde, spare them, and let not thy heritage bee broughte to confusion: heare vs (O Lord) for thy mercy is greate, and after the multitude of thy mercies loke vpon vs.

):(

¶ Here endeth the booke of common prayer.



¶ The Pſalter or
Pſalmes of Da-
uid, after the trā-
lacīō of the great
Bible, pointed
as it ſhalbe
ſayde or
ſonge
in Churches.



The Psalmes of Dauid.

Beatus vir qui non abiit. psa.i.

BLessed is that mā that hath not walked in the counsayle of the vngodly: nor stande in the way of synners, and hath not syt in the seate of the scornefull. Morning prayer.

But his delighte is in the lawe of the Lord: and in hys lawe wyll he exercyse himselfe day and nyght.

And he shalbe lyke a tree planted by the water syde: that wyl bryng forth his fruite in due season.

His leafe also shal not wither: & looke whatsoeuer he dooeth, it shall prosper.

As for the vngodlye, it is not so wyth them: but they are like the chaffe which the wind scattereth away (from the face of the earth.)

Therfore the vngodly shall not be hable to stande in ỹ iudgement: nether the sinners in ỹ cōgregatiō of the righteous

But the lord knoweth the way of the righteous: and the waye of the vngodly shall perishe.

Quare fremuerunt gentes, psal.ii.

WHy dooe the Heathen so furyously rage together: & why do ỹ people imagine a vaine thing:

The kinges of the earth stand vp, and the rulers take counsayle together: a-gainste the Lorde, and againste hys anoynted.

Let vs breake their bandes a sunder: & cast away their cordes from vs.

He that dwelleth in heauen shal laugh them to scorne: the Lord shal haue them in derision.

Then shall he speake vnto them in his wrathe: and vexe them in his sore displeasure.

Yet haue I set my kyng vpon my holy hyll of Sion.

I will preache the lawe: whereof the Lorde hath sayde vnto me: thou arte my sonne, this daye haue I begotten thee.

Desyre of me, and I shal geue thee the heathen for thine inheritaunce: and the vttermoste part of the earth for thy possession.

Thou shalt bruise them with a rod of yron: and breake them in pieces lyke a potters vessell.

Be wise now therfore, O ye Kinges: be learned ye that are iudges of ỹ earth.

Serue the Lord in feare: and reioyce (vnto him) with reuerence.

Kysse the sonne lest he be angrye, and soye perishe from the (righte) waye: yf his

his wrathe bee kyndled (yea but a litle) blessed are all they that put theyr truste in hym.

Domine quid multiplicati. psa.iii.

LOrd how are thei encreased that trouble me: many are they that ryse agaynst me.

Many one there be that say of my soule: there is no helpe for hym in (his) God.

But thou O Lorde art my defendour: thou art my worshyp, and the lyfter vp of my head.

I dydde call vpon the Lorde with my voyce: and he heardе me out of hys holy hyll.

I layde me downe and slept: and rose vp agayne, for the Lorde sustayned me.

I wil not be afrayde of ten thousandes of people: that haue sette themselues against me rounde about.

Vp Lorde and helpe me, O my god: for thou smitest all mine enemies vpon the cheke bone, thou hast brokē the teeth of the vngodlye.

Saluacion belongeth vnto the Lorde: and thy blessyng is vpon the people.

Cum inuocarem. psa.iiii.

HEare me when I call, O God of my righteousnes: thou hast set me at libertie whē I was in trouble, haue mercy vpon me, & hearken vnto my prayer.

O ye sonnes of men, howe long wyll ye blaspheme myne honoure: and haue suche pleasure in vanitie, and seke after leasynge?

Know this also, that the Lorde hath chosen to himself the man that is godly: when I call vpon the Lord, he wil heare me.

Stande in awe, and synne not: comen with your owne heart, and in your chāber, and be styl.

Offre the sacrifice of righteousnesse: and put your trust in the Lord.

There be many that wyl say: who wil shewe vs any good.

Lorde lifte thou vp: the lighte of thy countenaunce vpon vs.

Thou hast put gladnes in my heart: sence the time that their corne and wine (and oyle) increased.

I wyl laye me downe in peace, & take my rest: for it is thou Lorde oneiye, that makest me dwell in safetie.

Verba mea auribus. psa.v.

Pondre

VNder my wordes, O lord, cõsider my meditacion.

O herke thou vnto ỹ voyce of my calling, my king & my god, for vnto thee wyll I make my praier.

My voyce shalte thou heare betimes O Lorde: earely in the morning wyll I dyrecte my prayer vnto thee, and wyll looke vp.

For thou arte the God that hath no pleasure in wickednesse: nether shal any euill dwell with thee.

Suche as be foolish, shal not stand in thy sighte: for thou hatest all them that worke vanitie.

Thou shalt destroy them that speake leasynge: the Lorde wyll abhorre bothe the bloudthirstie and deceitfull man.

But as for me, I wyll come into thy house, euen vpon the multytude of thy mercy: and in thy feare wyll I worshyp towarde thy holy temple.

Leade me. O Lord, in thy righteousnes, because of mine enemies: make thy waye plaine before my face.

For there is no faythfulnesse in hys mouthe: theyr inward partes are verye wickednes.

Their throte is an open sepulchre: thei

flatter with their tongue.

Destroie thou them, O God, let them perishe through theyr owne ymaginacions: take them oute in the multitude of theyr vngodlinesse, for they haue rebelled against thee.

And let al them that put theyr trust in thee reioyce, they shal euer be geuyng of thākes, because thou defēdest them: they that loue thy name shalbe ioyful in thee.

For thou Lord wilt geue thy blessing vnto the righteous: and with thy fauourable kindnes wilt thou defende hym, as with a shielde.

Domine ne in furore. psal. vi.

Euenig prayer.

O Lorde, rebuke me not in thyne indignacion: neither chasten me in thy displeasure.

Haue mercy vpō me, O lorde: for I am weake, O Lorde heale me, for my bones are vexed.

My soule is also sore troubled: but lord how long wilt thou punishe me?

Turne thee, O Lord, and deliuer my soule: Oh saue me for thy mercyes sake.

For in death no mā remembreth thee: and who wyll geue thee thankes in the pytte?

I am wery of my groninge, euerye nyght

nyght washe I my bedde: and water my couche with my teares.

My beautie is gone for very trouble: and worne away because of all my enemies.

Away fro me all ye that worke vanytie: for the Lorde hath heard the voyce of my weping.

The lord hath heard my petition: the Lorde wyll receiue my prayer.

All mine enemies shall be confounded and sore vexed: thei shalbe turned backe, and put to shame sodainly.

Domine deus meus. psal.vii.

O Lorde my God, in thee haue I put my trust: saue me frō all thē that persecute me, & deliuer me. Lest he deuoure my soule like a Lio: and teare it in pieces: whyle there is none to helpe me.

Oh Lord my god, yf I haue done any such thyng: or yf there be any wickednes in my handes.

Yf I haue rewarded euill vnto hym that dealte frendly with me: yea, I haue deliuered hym, that without any cause, is mine enemie.

Then let mine enemie persecute my soule, and take me: yea, lette hym treade my lyfe downe vpon the earth, and laye

mine

mine honour in the dust.

Stand vp O Lord in thy wrath, and lyfte vp thy selfe: because of the indignacions of mine enemies, aryse vp for me in the iudgemente that thou hast commaunded.

And so shall the congregacion of the people come aboute thee: for theyr sakes therfore, lift vp thy selfe agayne.

The Lord shal iudge the people, geue sentence with me, O Lord: according to my righteousnesse, and according vnto the innocencie that is in me.

Oh let the wickednesse of the vngodly come to an ende: but guyde thou the iuste.

For the righteous God: trieth the very heartes and raynes.

My helpe cometh of God: which preserueth them that are true of heart.

God is a ryghteous iudge (stronge and patient:) and God is prouoked euery daye.

If a man wil not turne, he wil wheat his sweord: he hath bente his bowe and made it readye.

He hath prepared for him the instrumentes of death: he ordeyneth hys arrowes against the persecutours.

Behold, he trauaileth with mischief:

he

he hath conceiued sorowe, and broughte forth vngodlines.

He hath grauen and digged by a pit: and is fallen himselfe into the destruccion that he made for other.

For hys trauayle shall come vpon hys own head: and his wickednes shall fall vpon his owne pate.

I wyll geue thankes vnto the Lord, according to his righteousnes: and wyll prayse the name of the Lorde the moste highest.

Domine dominus. psa. viii.

O Lorde our gouernour, howe excellente is thy name in all the worlde? thou that hast sette thy glorye aboue the heauens.

Out of the mouth of very babes and suckelinges hast thou ordeined strength beecause of thine enemies: ỳ thou mightest stynt the enemie and the auenger.

For I wyll consyder thy heauens, euen the worke of thy fingers: the Mone and the sterres whiche thou hast ordayned.

What is man that thou art mindfull of hym? and the sonne of man that thou visitest hym?

Thou madest hym lower then the Aungelles: to crowne hym with glorye and

and worshyp.

Thou makest hym to haue dominion of the woorkes of thy handes: and thou hast put all thynges in subiection vnder his fete.

All shepe and Oxen: yea, & the beastes of the fielde.

The foules of the ayre, and the fysshe of the sea: and whatsoeuer walketh thorowe the pathes of the seas.

O Lorde our gouernour: howe excellent is thy name in all the worlde.

Confitebor tibi. plal. ix.

Morning prayer.

I wyl geue thankes vnto thee, O Lorde, with my whole hearte: I wyll speake of all thy meruaylous woorkes.

I wyll bee glad, and reioyce in thee: yea, my sōges wil I make of thy name, O thou most hyest.

Whyle myne enemyes are dryuen backe: they shall fall, and perysshe at thy presence.

For thou hast maynteyned my right and my cause: thou arte set in the throne that iudgest right.

Thou hast rebuked the Heathen, and destroyed the vngodly: hou hast put out theyr name for euer and euer.

O thou enemye, destruccyons are

come

come to a perpetuall ende: euen as the cities whiche thou haste destroyed, theyr memoriall is perished with them.

But the Lord shal endure for euer: he hath also prepared hys seate for iudgemente.

For he shall iudge the world in righteousnes: and minister true iudgemente vnto the people.

The Lorde also wil bee a defence for the oppressed: euen a refuge in due time of trouble.

And they that knowe thy name, wyll put their trust in thee: for thou lord hast neuer fayled them that seke thee.

O praise the Lorde, whiche dwelleth in Sion: shewe the people of hys doo-ynges.

For when he maketh inquisition for bloude, he remembreth them: and forgeatteth not the complaint of the poore.

Haue mercy vpon me (O Lord:) consider the trouble which I suffer of them that hate me, thou that lyftest me vp from the gates of death.

That I maye shewe all thy prayses wythin the portes of the daughter of Sion: I wyll reioyce in thy saluation.

The Heathen are sunken downe in the pytte that they made: in the same nette

nette which they hyde priuely, is their owne foote taken.

The lord is knowen to execute iudgemente: the vngodlye is trapped in the woorke of hys owne handes.

The wycked shalbe turned vnto hell: and all the people that forgeat god.

For the poore shall not be alway forgotten: the patient abiding of the meke, shall not perishe for euer.

Vp Lorde, and let not man haue the vpper hande: let the Heathen be iudged in thy sight.

Putte them in feare (O Lorde:) that the Heathen may know themselues to be but men.

Vt quid domine. psa.x.

WHy standeste thou so farre of, (O Lord:) and hydest thy face in the nedeful time of trouble?

The vngodly for hys owne lust dooeth persecute the poore: let them be taken in the craftie wilines that they haue ymagined.

For the vngodly hath made boaste of his owne heartes desyre: and speaketh good of the couetous (whome God abhorreth.)

The vngodly is so proude, that he careth not for God: neyther is God in all hys

his thoughtes.

His wayes are alwaye grieuous: thy iudgementes are farre aboue out of his syght: and therefore defyeth he all hys enemies.

For he hath sayde in his heart: tushe, I shal neuer be cast down, there shall no harme happen vnto me.

His mouth is full of cursyng, and disceipte and fraude: vnder his toungue is vngodlines and vanitie.

He sitteth lurkynge in the theuyshe corners of the stretes: and priuelye in hys lurkyng dennes dooeth he murther the innocente, his eyes are sette agaynst the poore.

For he lyeth waitynge secretelye: euen as a Lion lurketh he in hys denne, that he maye rauishe the poore.

He dooeth rauishe the poore: when he geatteth him into his nette.

He falleth downe and humbleth himselfe: that the congregacion of the poore maye fall into the hande of hys Captaines.

He hath sayd in his heart: tush, God hath forgotten, he hideth away his face, and he will neuer see it.

Aryse (O Lorde God) and lyfte vp thyne hande: forgeat not the poore.

Wherfore

Wherefore shoulde the wycked blaspheme God: while he doeth saye in hys heart, tushe, thou god caresst not for it.

Surely thou hast seen it: for thou beholdest vngodlines, and wrong.

That thou mayst take the matter into thy hande: the poore committeth himselfe vnto thee, for thou arte the helper of the frendlesse.

Breake thou the power of the vngodly and malicious: take away his vngodlines, and thou shalt finde none.

The Lord is kyng for euer and euer: and the Heathen are perished out of the lande.

Lorde, thou hast heard the desyre of the poore: thou preparest theyr hearte, and thine eare hearkened thereto.

To helpe the fatherlesse and poore vnto theyr ryght: that the man of the earth be no more exalted against them.

In domino confido. psa. xi.

IN the Lorde putte I my trust: howe saye ye then to my soule, that she shoulde flye as a byrde vnto the hyll.

For lo, the vngodly bend their bowe: and make ready theyr arrowes within the quiuer, that they may priuely shote at them, whiche are true of hearte.

For

For the foundations wilbe cast downe and what hath the righteous done?

The Lord is in his holy Temple: the Lordes seate is in heauen.

His eyes consider the poore: his eye lidde tryeth the children of men.

The Lord alloweth the righteous: but the vngodly and him that delighteth in wickednes, doth his soule abhorre.

Vpon the vngodlye he shall rayne snares, fyre and brimstone, storme and tempeste: this shall bee their portion to drynke.

For the righteous Lorde loueth righteousnes: his countenaunce will behold the thyng that is iust.

Saluum me fac domine. psa. xii.

Eucnig prayer.

Helpe (me) Lorde, for there is not one Godlye manne lefte: for the faythful are minished frō among the children of men.

They talke of vanitie euery one with his neighbour: they do but flatter with their lippes, and dissemble in their double hearte.

The Lorde shall roote out all deceytful lippes: and the tongue that speaketh proude thynges.

Which haue sayde: with our tongue

wil we preuayle, we are they that ought to speake, who is Lorde ouer vs?

Now for the comfortles troubles sake of the nedy: & because of the depe sighing of the poore.

I wyll vp (sayeth the Lorde) and wyll helpe euery one from hym that swelleth agaynst him, and will set them at rest.

The wordes of the Lorde are pure wordes: euen as the siluer, whiche from earth is tryed and purified seuen times in the fyre.

Thou shalt kepe them (O lorde:) thou shalt preserue hym from this generacyon for euer.

The vngodlye walke on euerye syde, when thei are exalted the children of me are put to rebuke.

Vsquequo domine. psal. xiii.

HOw long wilt thou forget me O lord, for euer? how long wilt thou hyde thy face from me?

How long shal I seke counsail in my soule, and be so vered in mi heart? how long shal myne enemies tryumphe ouer me?

Consider and heare me, O Lorde my God: lyghten mine eies, that I slepe not in death.

Lest mine enemye saye, I haue preuailed

napled agaynſte hym: for yt I bee caſte downe, they that trouble me will reioice at it.

But my truſt is in thy mercy: and my heart is ioyfull in thy ſaluacion.

I wyll ſynge of the Lorde, becauſe he hath dealte ſo louingly with me: (yea, I wyll prayſe the name of the Lorde the moſt hyghеſt.)

Dixit inſipiens. pſal. xiiii.

THe foole hath ſaide in his harte there is no god.

Thei are corrupt, and become abhominable in their doynges: there is not one that doeth good (no not one.)

The Lord loked down from heauen vpon the thyldren of men: to ſee yf there were any that woulde vnderſtande, and ſeke after god.

But they are all gone out of the way, they are altogether become abhominable: there is none that doth good, no not one.

Their throte is an open ſepulchre, with their tongues they haue deceyued: the poiſon of aſpes is vnder theyr lips.

Theyr mouthe is full of curſing and bytternеſſe: theyr feete are ſwyfte to

shedde bloude.

Destruccion and vnhappynesse is in their wayes: and the waie of peace haue they not knowen, there is no feare of God before theyr eyes.

Haue they no knoweledge that they are al suche worckers of mischief: eating vp my people as it were bread.

And call not vpon the Lord: there were they brought in great feare (euen where no feare was) for God is in the generacion of the righteous.

As for you, ye haue made a mocke at the counsayl of the poore: because he putteth his trust in the Lorde.

O who shal geue saluacion vnto Israel out of Sion: when the Lord turneth the captiuitie of his people, then shal Iacob reioyce and Israell shalbe glad.

Domine quis habitabit. psal. xv.

Morning prayer.

LOrd, who shal dwel in thy tabernacle: who shall rest vpon thy holy hill:

Euen he that leadeth an vncorrupte lyfe, and doeth the thyng which is righte, and speaketh the trueth from his hearte.

He that hath vsed no deceyte in hys tongue: nor done euill to his neighbors, and hath not slaundered his neighbors.

He

He that setteth not by himselfe, but is lowelye in his owne eyes: and maketh muche of them that feare the Lorde.

He that sweareth vnto his neighbour and disapoynteth hym not: though it were to hys owne hynderaunce.

He that hath not geuen his money vpon vsurye: nor taken reward against the innocent.

Whoso dooeth these thynges shall neuer fall.

Conserua me domine. psa. xvi.

Preserue me, O god: for in the haue I put my trust.

O my soule, thou hast sayde vnto the Lorde: thou arte my god, my goodes are nothyng vnto thee.

All my delight are vpon the Saintes that are in the earth: and vpon suche as excell in vertue.

But they that runne after another God: shall haue great trouble.

Their drynke offerynges of blood will not I offre: neyther make mencion of their names within my lyppes.

The Lorde hymself is the porcion of myne inheritaunce and of my cup: thou shalt maintain my lotte.

The lotte is fallen vnto me in a fayre grounde: yea, I haue a goodly heritage.

I wyll thanke the Lorde for geuyng me warning: my reines also chasten me in the night season.

I haue sette God alwayes before me: for he is on my ryght hande, therefore I shall not fall.

Wherfore my heart was glad, and my glory reioyced: my flesshe also shall reste in hope.

For why? thou shalt not leaue my soule in hell: neyther shalt thou suffre thy holy one to see corruption.

Thou shalt shew me the pathe of life: in thy presence is the fulnes of ioye, and at thy ryght hande there is pleasure for euermore.

Exaudi domine iusticiam. psa. xvii.

Heare the righte, O Lorde, consider my complaint: & hearken vnto my prayer that goeth not oute of fayned lyppes.

Let my sentence come forth from thy presence: and lette thyne eyes loke vpon the thyng that is equall.

Thou hast proued and visited myne hearte in the nyghte season, thou hast tryed me, and shall fynde no wickednes in me: for I am vtterli purposed that my mouth shall not offende.

Because of mennes woorkes that are done

done against the wordes of thy lippes: I haue kepte me from the wayes of the destroyer.

O holde thou vp my goynges in thy pathes: that my foote steppes slip not.

I haue called vpon thee, O God, for thou shalte heare me: incline thyne eare to me, and hearken vnto my wordes.

Shewe thy meruaylous louing kindnes, thou that art the sauiour of the that truste in thee: from suche as resiste thy ryght hande.

Kepe me as the apple of an eye: hyde me vnder the shadowe of thy wynges.

From the vngodlye that trouble me: mine enemies compasse me rounde about, to take awaie my soule.

They are inclosed in their owne fat: & their mouth speaketh proude thinges.

They lye waiting in oure waye on euerye side: turnynge their eyes downe to the grounde.

Lyke as a Lion that is gredye of his pray: and as it wer a Lions whelpe, lurking in secrete places.

Vp Lord, disapoint him and cast him downe: delyuer my soule from the vngodly, which is a sworde of thine.

From the men of thy hand, O Lord, from the menne I saye, and from the

euyll worlde: whych haue their portion in this lyfe, whose bellies thou fyllest wyth thy hyd treasure.

They haue chyldren at their desyre: and leaue the rest of their substaunce for their babes.

But as for me, I wyl beholde thy presence in righteousnes: and whē I awake vp after thy likenes, I shalbe satisfyed with it.

Diligam te domine. psa. xviii.

Euenig prayer.

I Wyll loue thee, O Lorde, my strength, the Lorde is my stonye rocke, & my defence, my sauiour, my God & my myghte, in whom I will truste: my buckeler, the horne also of my saluacion, and my refuge.

I wyll call vpon the Lorde whiche is worthy to bee prayed: so shall I bee safe fro myne enemies.

The sorowes of death compassed me: and the ouerflowynges of vngodlynesse made me afraide.

The paynes of hell came aboute me: the snares of death ouertoke me.

In my trouble wyll I call vpon the Lorde: and complayne vnto my God.

So shall he heare my voyce out of hys (holy) temple: and my complaynte shall come before hym, it shall entre euen in-

to hys

to hys eares.

The earth trembled and quaked: the very foundations also of the hylles shoke and were remoued, because he was wroth.

There wente a smoke oute of hys presence: and a consumyng fyre oute of hys mouth, so that coales were kindled at it.

He bowed the heauens also and came downe: and it was darke vnder hys fete.

He roade vpon the Cherubins & dyd flye: he came flying vpon the wynges of the winde.

He made darkenes hys secrete place: hys pauilyon rounde aboute hym wyth darke water and thicke cloudes to couer hym.

At the bryghtnesse of his presence, his cloudes remoued: hayle stones, & coales of fyre.

The Lord also thundred out of heaue: and the highest gaue his thundre, hayle stones and coales of fyre.

He sent out his arrowes and scattered them: he caste forth lightninges, and destroyed them.

The fountaynes of waters were seen: & the foundacions of the round worlde were discouered at thy chydyng, O lord, at the blastyng of the breath of thy displeasure.

He

He shal send downe from the high to fetche me: and shal take me out of many waters.

He shal deliuer me from my strongest enemie, and from them which hate me: for they are to mightie for me.

They preuented me in the daye of my trouble: but the Lord was my vpholder.

He brought me forth also into a place of libertie: he brought me forth, euen because he had a fauour vnto me.

The Lorde shall reward me after my righteous dealing: according to ỹ clenes of my handes, shal he recompence me.

Because I haue kept the wayes of the Lord: and haue not forsaken my god as the wicked doeth.

For I haue an eye vnto all his lawes: and wyll not cast oute his commaundementes from me.

I was also vncorrupt before hym: and eschewed mine owne wickednes.

Therfore shall ỹ lord reward me after my righteous dealing: & according vnto the clēnes of my hādes in his eye syght.

With the holy thou shalt be holy: and with a perfect mā thou shalt be perfect.

With the cleane, thou shalt be cleane: and with the frowarde thou shalt learne frowardnes.

For

For thou shalte saue the people that are in aduersitie: and shalt bryng downe the hygh lokes of the proude.

Thou also shalte light my candle: the Lorde my God shal make my darkenes to be light.

For in thee I shall discomforte an host of menne: and with the helpe of my god, I shall leape ouer the wall.

The way of god is an vndefiled way, the woorde of the Lorde also is tryed in the fyre: he is the defender of all them that put theyr trust in hym.

For who is god but the Lord? or who hath any strength, except our god?

It is god ỳ gyrdeth me with strength of warre: and maketh my way perfecte.

He maketh my fete lyke hartes fete: and setteth me vp on high.

He teacheth my hãdes to fyght: so mine armes shal breake euen a bowe of steele.

Thou hast geuen me the defence of thy saluation: thy ryght hande also shall holde me vp, and thy louyng correction shall make me great.

Thou shalt make rowme ynough vnder me for to goe: that my footesteppes shall not slyde.

I will folow vpon myne enemies, and ouertake them: neyther will I turne

again.

agayne, tyll I haue destroyed them.

I wyll smite them, that they shall not be able to stande: but fall vnder my fete.

Thou haste gyrded me with strength vnto the batayle: thou shalt throw down myne enemies vnder me.

Thou haste made myne enemies also to tourne theyr backes vpon me: and I shall destroy them that hate me.

Thei shal crye, but there shalbe none to helpe them: yea, euen vnto the Lorde shall they crye, but he shall not heare them.

I wyll beate them as smal as the dust before the wynd: I wyll caste them oute, as the claye in the stretes.

Thou shalte deliuer me from the stryuynges of the people: and thou shalte make me the head of the Heathen.

A people whom I haue not knowen: shall serue me.

Assone as they heare of me, they shall obey me: but the straunge children shall dissemble with me.

The straunge children shal fayle: and be afrayde out of theyr pryelons.

The Lorde lyueth: and blessed bee my strong helper, and praysed bee the God of my saluacion.

Euen the God which seeth that I be

auen

auenged: & subdueth the people vnto me.

It is he that delyuereth me from my (cruell) enemyes, and setteth me vp a boue mine aduersaries: thou shalt ridde me from the wicked man.

For this cause I wyll geue thankes vnto thee, O Lorde, amonge the Gentiles: and synge prayses vnto thy name.

Great prosperitie geueth he vnto his kyng: and sheweth louing kindnes vnto Dauid his annointed, and vnto his sede for euermore.

Celi enarrant. psal. xix.

THe heauens declare the glorye of God: & the firmamente sheweth his handy worke. Morning prayer.

One daie telleth another: and one night certifieth another.

There is neither speche nor language: but their voices are heard among them.

Their sounde is gone oute into all landes: and their wordes into the endes of the worlde.

In them hath he set a tabernacle for the Sunne: whiche commeth forth as a bridegroome oute of his chaumber, and reioiseth as a Giant to runne his course.

It goeth forth from the vttermoste part of the heauen, and runneth aboute vnto the ende of it agayne: and there is

nothynge

nothyng hid from the heate therof.

The lawe of the Lord is an vndefyled law conuerting the soule: the testimony of the lord is sure, and geueth wisedome vnto the simple.

The statutes of the Lorde are right, and reioyce the heart: the commaundemente of the Lorde is pure, and geueth light vnto the eyes.

The feare of the lorde is cleane, & endureth for euer: the iudgementes of the lord are true, and righteous altogether.

More to bee desyred are they then golde, yea then much fine golde: sweter also then honey, and the honey combe.

Moreouer, by them is thy seruaunte taughte: and in keepyng of them there is greate rewarde.

Who can tel how oft he offendeth: O clense thou me from my secrete faultes.

Kepe thy seruaũt also from presumpteous sinnes, lest they geat the dominyon ouer me: so shall I be vndefyled, and innocent from the great offence.

Let the wordes of my mouth, and the meditacion of my heart: be (alwaye) acceptable in thy syght.

O lord: my strength and my remedee.

Exaudiat te dominus. psal. xx.

The

THe Lorde heare thee in the daye of trouble: the name of the God of Jacob defende thee.

Send thee help from the sanctuary: and strengthe thee out of Sion.

Remember al thy offerynges: and accept thy burnt sacrifice.

Graunte thee thy heartes desyre: and fulfyll all thy mynde.

We will reioyce in thy saluacion, and tryumphe in the name of the Lorde our god: the lord perfourme all thy petycios.

Now know I that the Lorde helpeth his annoynted, and will heare him from his holye heauen: euen with the wholesome strength of his ryghte hande.

Some put their trust in charets, and some in horses: but wee wyll remember the name of the Lord our god.

They are brought downe and fallen: but we are risen, and stande vpright.

Saue Lorde, and heare vs, O kyng of heauen: when we call (vpon thee.)

Domine in virtute. psal. xxi.

THe Kinge shall reioyce in thy strength O lorde: exceding glad shal he be of thy saluacion.

Thou hast geuen hym hys hartes desyre: and hast not denied hym the requeste of his lippes.

For

For thou shalt prouente him with the blessinges of goodnesse: and shalt sette a crowne of pure golde vpon his head.

He asked lyfe of thee, and thou gauest hym a long life, euen for euer and euer.

His honour is great in thy saluacion: glory and great worshyp shalt thou laye vpon him.

For thou shalt geue him euerlastyng felicitie: and make hym gladde with the ioye of thy countenaunce.

And why? because the Kyng putteth his trust in the Lorde: and in the mercye of the most highest, he shall not miscary.

All thine enemies shall fele thy hand: thy ryght hand shal fynde out them that hate thee.

Thou shalte make them like a fierye ouen in tyme of thy wrath: the lorde shal destroy them in his displeasure, and the fyre shall consume them.

Their fruite shalte thou roote oute of the earth: and theyr seede from amonge the children of men.

For they intended mischiefe agaynste thee: and ymagyned suche a deuyse, as they are not able to performe.

Therfore shalt thou put them to flight: and the strynges of thy bowe shalt thou make ready against the face of them.

Be

Be thou exalted Lorde, in thy owne strength: so will we syng and prayse thy power.

Deus deus meus. psal. xxii.

MY God, my god (loke vpō me:) why hast thou forsakē me, and art so farre from my healthe, & frō the wordes of my cōplaint. Eucnig prayer.

O my God, I crye in the daye tyme, but thou hearest not: and in the nyghte season also I take no rest.

And thou continuest holye: O thou worshyp of Israel.

Our fathers hoped in thee, they trusted in thee: & thou didst deliuer them.

They called vpon thee, and were holpen: they put their trust in thee, and were not confounded.

But as for me, I am a worme and no man: a very scorne of men, and the outcast of the people.

All thei that see me, laugh me to scorne: they shoote oute theyr lyppes, and shake the head, saying.

He trusted in God that he would deliuer him: let him deliuer him, if he wyll haue him.

But thou art he that toke me out of my mothers wōbe: thou wast my hope whē I hanged yet vpon mi mothers brestes.

For thou shalt preuente him with the blessinges of goodnesse: and shalt sette a crowne of pure golde vpon his head.

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But as for me, I am a worme and no man: a very scorne of men, and the outcast of the people.

All thei that see me, laugh me to scorne: they shoote oute theyr lyppes, and shake the head, saying.

He trusted in God that he would deliuer him: let him deliuer him, if he wyll haue him.

But thou art he that toke me out of my mothers wōbe: thou wast my hope whē I hanged yet vpon mi mothers brestes.

I haue been left vnto thee euer sence I was borne: thou arte my God euen from my mothers wombe.

O goe not frō me, for trouble is hard at hand: and there is none to helpe me.

Many oxen are come about me: fatte bulles of Basā close me in on euery side.

They gape vpon me with theyr mouthes: as it were a raumpynge and roarynge lyon.

I am powred out lyke water, and al my bones are out of ioynt: my heart also in the middes of my body, is euen like meltyng waxe.

My strength is dryed vp lyke a potsherde, and my tongue cleaueth to my gummes: and thou shalte bryng me into the dust of death.

For (many) dogges are come aboute me: and the counsel of the wicked layeth siege agaynst me.

They pearced my handes & my fete: I may tell all my bones, they stand staryng and lokyng vpon me.

They part my garmentes emong the: and cast lottes vpon my vesture.

But be not thou farre frō me O lord: thou art my succor, hast thee to help me.

Deliuer my soule from the swoord: my dearling from the power of the dogge.

Saue

Saue me from the lyõs mouth: thou hast heard me also from among the hornes of the Unicornes.

I will declare thy name vnto my brethren: in the middes of the congregacion will I prayse thee.

O prayse the Lord ye that feare him: magnifie him al ye of the sede of Jacob, and feare him al ye sede of Israel.

For he hath not despised nor abhorred the lowe estate of the poore: he hath not hid his face from him, but when he called vnto him, he heard him.

My prayse is of thee in the great congregacion: my vowes wil I perfourme in the sight of them that feare him.

The poore shall eate and be satisfyed: they that seke after the lord shall prayse him, your heart shal liue for euer.

Al the endes of the world shal remembre themselues, and be turned vnto the lord: and all the kinredes of the nacions shal worship before him.

For the kingdom is the lordes: and he is the gouernour among the people.

All suche as be fatte vpon earth: haue eaten and worshipped.

Al they that goe downe into the dust, shal knele before him: and no man hath quickened his owne soule.

My sede shall serue him: they shalbe counted vnto the lord for a generacion.
They shal come, and the heauens shal declare his righteousnes: vnto a people that shalbe borne, whom the lorde hath made.

Dominus regit me. psal.xxiii.

THe Lord is my shepeherd: therfore can I lacke nothyng.
He shall feede me in a grene pasture: and leade me furth beside the way of comfort.
He shal conuerte my soule: and bryng me furth in the pathes of righteousnes, for hys names sake.
Yea, though I walke through the valey of the shadowe of death: I will feare no euill, for thou art with me, thy rodde and thy staffe comfort me.
Thou shalt prepare a table before me, against them that trouble me: thou hast annoynted my head with Dyle, and my cup shalbe full.
But (thy) louing kindnes and mercy shall folow me all the dayes of my lyfe: and I will dwell in the house of the lord for euer.

Domini est terra. psal.xxiiii.

The

THe earth is the lordes, and all that therein is, the compasse of the world, & they that dwel therein. Morning prayer.

For he hath founded it vpō the seas: and prepared it vpon the floudes.

Who shall ascende into the hyll of the Lorde: or who shall ryse vp in hys holye place?

Euen he that hath cleane handes, and a pure harte: and that hath not lyfte vp his mynde vnto vanitie, nor sworne to deceyue hys neyghbour.

He shal receiue the blessing from the lorde: and ryghteousnes from the God of his saluacion.

This is the generacion of them that seke him: euen of them that seke thy face O Jacob.

Lift vp your heades, (O ye gates:) & be ye lyft vp ye euerlastyng doores, and the kyng of glory shal come in.

Who is the king of glory? it is the lord strong and mighty, euen the lord mighty in battayle.

Lift vp your heades, (O ye gates:) & be ye lifte vp ye euerlasting doores, and the kyng of glory shal come in.

Who is the king of glorye? euen the Lord of hostes, he is the kyng of glorye.

Ad te domine. psal. xxv.

Vnto thee (O lorde) wil I lifte vp my soule, my God I haue putte my trust in thee: O let me not be confounded, neither lette myne enemies tryumphe ouer me.

For al they that hope in thee shal not bee ashamed: but suche as transgresse without a cause, shalbe put to confusiō.

Shewe me thy wayes, O lorde: and teache me thy pathes.

Leade me furth in thy truth, & learne me, for thou arte the God of my saluacion: in thee hath been my hope al the day long.

Call to remembraunce (O Lord) thy tender mercies: and thy louing kindnes which hath been euer of olde.

Oh remembre not the sinnes and offences of my youth: but accordīg to thy mercye thinke thou vpon me (O lorde) for thy goodnes.

Gracious and righteous is the lorde: therfore wil he teache sinners in ỳ way.

Them that be meke shall he guyde in iudgement: and such as be gentle, them shal he learne his waye.

All the pathes of the lorde are mercye and trueth: vnto such as kepe hys couenaunt and his testimonies.

For thy names sake, O lord, be mer-

cifull

ckfull vnto my sinne for it is great.

What man is he that feareth the lorde: hym shall he teache in the waye that he shall choose.

His soule shall dwell at ease: and his sede shal inherite the lande.

The secretes of the lorde are among them that feare hym: and he will shewe them his couenaunt.

Mine eyes are euer loking vnto the lorde: for he shal plucke my fete out of the nette.

Turne thee vnto me, and haue mercy vpon me: for I am desolate & in misery.

The sorowes of my heart are enlarged: O bring ȳ me oute of my troubles.

Looke vpon mine aduersitie and miserie: and forgeue me all my sinne.

Consider mine enemies how manye they are: and they beare a tyrannous hate agaynst me.

O kepe my soule and deliuer me: let me not be confounded, for I haue putte my trust in thee.

Let perfectnesse and righteous dealing wayte vpon me: for my hope hath been in thee.

Deliuer Israell, O God: oute of all his troubles.

Iudica me domine. psal. xxvi.

BE thou my iudge (O lorde) for I haue walked innocentli: my truſt hath been alſo in the lord therfore ſhal I not fall.

Examine me O lorde, and proue me: trye out my reynes and my heart.

For thy louing kindnes is euer before mine eies: & I will walke in thy trueth.

I haue not dwelt with vayn perſons: neither wil I haue felowſhyp with the deceitfull.

I haue hated the congregacion of the wicked: and will not ſyt among the vngodlye.

I wil waſhe my hãdes in innocencie, O lorde: & ſo will I goe to thyne altare.

That I may ſhew the voice of thãkesgeuyng: and tell of all thy woonderous woorkes.

Lord, I haue loued the habitacion of thy houſe: and the place where thine honour dwelleth.

O ſhutte not vp my ſoule with the ſinners: nor my lyfe with the bloudethyrſtie.

In whoſe hãdes is wickednes: & their right handes are full of gyftes.

But as for me, I wil walke innocently: O deliuer me, and be mercifull vnto me.

My

My foote standeth right: I wil prayse the lord in the congregacions.

Dominus illuminacio. psal.xxvii.

THe lord is my light & my salua- Euenig
cion, whom then shall I feare? prayer.
the lord is ỹ strength of my life,
of whom then shal I be afraid?
When the wicked (euē mine enemies and my foes) came vpon me to eate vp my flesh: they stombled and fell.

Though an host of men wer layde agaynst me, yet shall not my hearte be afrayde: and though there rose vp warre agaynst me, yet will I putte my trust in him.

One thing haue I desired of the lord, which I wil require: euen that I maye dwell in the house of the lorde all the dayes of my lyfe, to beeholde the fayre bewty of the lord, & to visite his temple.

For in the time of trouble he shal hide me in his tabernacle: yea in the secrete place of his dwelling shal he hyde me, & set me vp vpon a rocke of stone.

And now shall he lyft vp my head: aboue myne enemies rounde aboute me.

Therfore wil I offre in his dwellyng an oblacion with great gladnes: I wyll syng & speake prayses vnto the lorde.

Hearken vnto my voyce, O lord, whē I crye

I crye vnto thee:haue mercy vpon me, and heare me.

My heart hath talked of thee, seke ye my face:thy face lord will I seke.

O hide not thou thy face fro me:nor cast thy seruaunt away in displeasure.

Thou hast been my succour:leaue me not,neither forsake me, O God of my saluacion.

When my father and my mother forsake me:the lorde taketh me vp.

Teache me thy waye, O Lorde:and leade me the right wai,because of mine enemies.

Deliuer me not ouer into the will of myne aduersaries: for there are false witnesses risen vp against me, and such as speake wrong.

I shoulde vtterly haue faynted:but that I beleue verely to see the goodnes of the lord,in the land of the liuyng.

O tarye thou the Lordes laysure:bee strong and he shall comfort thine heart, and put thou thy trust in the lorde.

Ad te domine clama. psal.xxviii.

UNto thee wil I crye,O lord my strength:thinke no scorne of me, lest if thou make thee as though thou hearest not, I become lyke them that goe downe into the pytte.

Heare

Heare the voyce of my humble peticions when I crye vnto the: when I hold vp my handes toward the merrye seate of thy holy temple.

O pluck me not away nether destroy me with the vngodly and wicked doers: which speake fredly to their neighbors, but ymagine mischiefe in their heartes.

Reward the accordyng to their dedes: and according to the wickednes of their own inuencions.

Recompence them after the worke of theyr handes: paye them that they haue deserued.

For they regard not in their mind the workes of the lord, nor the operacion of his handes: therfore shall he breake the down, and not builde them vp.

Praysed be the lord: for he hath heard the voyce of my humble peticions.

The lord is my strength & my shield, my hert hath trusted in him, & I am holpen: therfore my heart daunceth for ioy, and in my song wil I prayse him.

The lord is their strength: & he is the wholesome defence of his annoynted.

O saue thy people, and geue thy blessing vnto thine enheritaunce: fede them and set them vp for euer.

Afferte domino, psal. XXIX.

Bring

BRyng vnto the lord, O ye mighty (bryng young Rammes vnto the lord:) ascribe vnto the lord, worshyp and strength.

Geue the lord the honor due vnto hys name: woorshyppe the Lorde with holy woorshyppe.

It is the lorde that commaundeth the waters: it is the glorious God that maketh the thunder.

It is the Lorde that ruleth the sea, the voyce of the lorde is mighty in operacion: the voyce of the lorde is a glorious voyce.

The voyce of the lorde, breaketh the Cedre trees: yea the lorde breaketh the Cedres of Libanus.

He made them also to skyppe lyke a Calfe: Libanus also and Syrion, lyke a yong vnicorne.

The voyce of the lorde deuydeth the flames of fyre: the voyce of the lord shaketh the wildernesse, yea, the lorde shaketh the wildernes of Cades.

The voyce of the lorde maketh the Hyndes to bryng furth young, and discouereth the thycke bushes: in hys temple doth euery man speake of his honor.

The lorde sytteth aboue the water flood: and the lorde remayneth a Kyng for euer.

for euer.

The Lorde shall geue strength vnto hys people: the Lord shall geue his people, the blessing of peace.

Exaltabo te domine. psal.xxx.

I will magnifye thee, O lord, for thou hast set me vp: & not made my foes to tryumphe ouer me. Morning prayer.

O Lord my God, I cryed vnto thee: and thou hast healed me.

Thou Lorde hast brought my soule out of hell: thou hast kepte my life from them that goe down to the pyt.

Syng prayses vnto the Lorde (O ye Sainctes of his:) and geue thankes vnto him, for a remẽbraũce of his holines.

For his wrath ẽdureth but the twinkling of an eie, and in his pleasure is life: heauines may endure for a nyghte, but ioy cometh in the morning.

And in my prosperitie I sayde, I shall neuer be remoued: thou lord of thi goodnes hadst made my hill so strong.

Thou dydst turne thy face (fro me:) and I was troubled.

Then cryed I vnto thee O Lord: and gate me vnto my Lorde ryght humbly.

What profite is there in my blonde: when I goe down to the pytte:

Shal the dust geue thankes vnto the:

or

Or shall it declare thy trueth?

Heare, O lord, and haue mercy vpon me: lorde be thou my helper.

Thou hast turned my heauinesse to ioye: thou hast put of my sackecloth, and gyrded me with gladnes.

Therefore shal euery good man syng of thi prayse without ceasing: O my god I wil geue thankes vnto thee for euer.

In te domine speraui. psal. xxxi.

IN thee, O Lorde, haue I putte my trust: let me neuer be put to confusyon, delyuer me in thy righteousnes.

Bowe downe thine eare to me: make hast to deliuer me.

And be thou my strong rocke, & house of defence: that thou mayst saue me.

For thou art my strong rocke and my castle: be thou also my guyde, and leade me for thy names sake.

Drawe me out of the nette, that they haue layde priuely for me: for thou arte my strength.

Into thy handes I commend my spirite: for thou hast redemed me O Lord, thou God of trueth.

I haue hated them that hold of superstitious vanities: and my truste hathe been in the Lorde.

I will

I wilbe glad and reioyce in thy mercy: for thou hast considered my trouble, & hast knowen my soule in aduersitie.

Thou hast not shutte me vp into the hand of the enemye: but hast set my fete in a large rowme.

Haue mercy vpō me, O lord, for I am in trouble: and mine eie is consumed for very heauines, euē my soule & my body.

For my life is waxen olde with heauines: and my yeres with mourning.

My strength fayleth me beecause of mine iniquitie: & my bones are corrupt.

I became a reproue among al mine enemies, but sperially emong my neighbours: & they of mine acquaintance wer afrayde of me, and they that dyd see me without, conueyed themselues fro me.

I am cleane forgottē as a dead mā out of mid: I am become like a brokē vessel.

For I haue heard the blasphemy of ỹ multitude: & feare is on euery side, while they conspyre together agaynst me, and take their counsel to take away my life.

But my hope hath been in thee O lord: I haue sayde, thou art my God.

My time is in thy hande, deliuer me from the hande of myne enemyes: and from them that persecute me.

Shewe thy seruaunt the lyght of thy counte-

countenaunce, and saue me for thy mercies sake.

Let me not be confounded, O Lorde, for I haue called vpon thee: lette the vngodly be put to confusion, and be put to sylence in the graue.

Let the lying lippes be put to sylence: which cruelly, disdaynfully, and dispitefully, speake agaynst the righteous.

O howe plentifull is thy goodnesse, which thou hast layde vp for them that feare thee: and that thou hast prepared for them that putte theyr trust in thee, euen before the sonnes of men.

Thou shalte hyde them priuelye by thine own presence, from the prouoking of all men: thou shalt kepe them secretly in thy Tabernacle, from the stryfe of tongues.

Thankes be to the Lorde: for he hath shewed me merueylous great kindnes, in a strong citie.

And when I made hast, I sayd: I am cast out of the sight of thyne eyes.

Neuertheless, thou heardest the voice of my prayer: when I cryed vnto thee.

O loue the Lorde al ye his Sainctes: for the Lorde preserueth them that are faythfull, and plenteously rewardeth the proude doer.

Be strong and he shall stablish youre hearte: all ye that put your truste in the Lorde.

Beati quorum. psal.xxxii.

BLessed is he, whose vnrighteousnes is forgeuen: and whose sinne is couered. Euenig prayer.

Blessed is the man, vnto whom the lord imputeth no sinne: and in whose spirite there is no guyle.

For while I held my tonge, my bones consumed away, through my daily complayning.

For thy hand is heauy vpon me daye and night: and my moysture is lyke the drought in the Sommer.

I will knowledge my synne vnto thee: & mine vnrighteousnes haue I not hid.

I said, I will confesse my synnes vnto the lord: and so thou forgauest the wickednes of my synne.

For this shal euery one that is godly, make his prayer vnto thee: in a tyme whe thou mayest be founde, but in the great water floudes they shall not come nighe hym.

Thou art a place to hyde me in, thou shalt preserue me from trouble: thou shalte compasse me rounde aboute with songes of delyueraunce.

I wyll enfoꝛme thee, and teache thee in the way wherein thou ſhalt goe: and I wyll guyde thee wyth myne eye.

Be ye not like hoꝛſe and mule, whyche haue no vnderſtanding: whoſe mouthes muſt be holde with bitte and bꝛydle, leſt they fall vpon thee.

Great plagues remain foꝛ the vngodly: but whoſo putteth his truſt in ꝓ loꝛd, mercy embꝛaceth hym on euery ſyde.

Be glad, O ye righteous, and reioyce in the Loꝛd: and be ioyful all ye that are true of heart.

Exultate iuſti in domino. pſa. XXXiii

REioyce in the loꝛd, O ye righteous: foꝛ it beꝛometh well the iuſt to be thankefull.

Pꝛaiſe the loꝛde with harpe: ſyng Pſalmes vnto hym with the lute and inſtrument of ten ſtrynges.

Sing vnto the Loꝛd a new ſong: ſyng pꝛayſes iuſtely (vnto hym) with a good coꝛage.

Foꝛ the woꝛd of the loꝛd is true: and al hys woꝛkes are faythfull.

He loueth righteouſnes & iudgement: the earth is full of the goodnes of ꝓ loꝛd.

By the woꝛde of the loꝛd were the heauens made: and al the hoſtes of them by the bꝛeath of hys mouth.

He

He gathereth the waters of the sea together as it were vpon an heape: and layeth vp the depe as in a treasure house.

Let al the earth feare the lorde: stande in awe of hym all ye that dwell in the worlde.

For he spake, and it was done: he commaunded, and it stode fast.

The Lorde bringeth the counsayle of the heathen to naughte: and maketh the deuises of the people to be of none effect, (& casteth out the counsailes of princes.)

The counsayl of the lorde shal indure for euer: and the thoughtes of hys heart from generation to generation.

Blessed are the people whose God is the lord Iehouah: & blessed are the folke that haue chosen hym to be their inheritaunce.

The lorde loked downe from heauen, and behelde al the children of men: from the habitacion of his dwelling, he considereth all them that dwell in the earth.

He fashioned al the heartes of them: and vnderstandeth al theyr workes.

There is no king that can be saued by the multitude of an hoste: neither is any mightie mā delyuered by much strēgth.

A horse is coumpted but a vain thyng to saue a man: neyther shall he delyuer

any man by his great strength.

Behold, the eye of the lord is vpon the that feare him: and vpon them that put their trust in his mercye.

To delyuer their soules from death: and to fede them in tyme of dearth.

Our soule hath pacyently tarryed for the lord: for he is our helpe, & our shield.

For our heart shall reioyce in him: because we haue hoped in his holy name.

Let thy merciful kindnes (O lord) bee vpon vs: lyke as we haue put our truste in thee.

Benedicam dominum psal. xxxiiii.

I Will alwaye geue thankes vnto the lord: his prayse shal euer bee in my mouth.

My soule shal make her bost in the lorde: the humble shall heare thereof and be glad.

O prayse the lord with me, and let vs magnifye his name together.

I soughte the Lord, and he heard me: yea, he delyuered me oute of all my feare.

They had an eye vnto hym, and were lyghtened: and their faces were not ashamed.

Loe, the poore cryeth, and the Lorde heareth him: yea, and saueth hym out of all hys

all hys troubles.

The Angel of the lorde tarieth round about them that feare hym: and delyuereth them.

O taste and see how gracyous the lord is: blessed is the man that trusteth in hym.

O feare the Lorde, ye that bee his Sainctes: for they that feare hym, lacke nothyng.

The Lions doe lacke, and suffre hungre: but they whiche seke the Lord, shall want no maner of thyng that is good.

Come ye children, and hearken vnto me: I wyll teache you the feare of the Lorde.

What man is he that lusteth to lyue, and would fayne see good dayes: keepe thy tonge from euil, and thy lippes that they speake no guyle.

Eschew euil and doe good: seke peace and ensue it.

The eyes of the Lorde, are ouer the ryghteous: and his eares are open vnto theyr prayers.

The countenaunce of ỹ lord is against them that doe euill: to roote oute the remembraunce of them from of the earth.

The ryghteous crye, and the Lorde heareth them: and deliuereth them oute

of all theyr troubles.

The Lord is nigh vnto them that are of a contrite heart: and wyl saue such as be of an humble spirite.

Great are the troubles of the righteous: but the Lord delyuereth him out of all.

He kepeth al his bones: so that not one of them is broken.

But misfortune shal slay the vngodly: and they that hate the righteous, shalbe desolate.

The Lord delyuereth the soules of his seruauntes: and all they that put theyr trust in hym, shall not be destitute.

Iudica domine nocentes. psa. xxxv.

Morning prayer.

LEade thou my cause O lord, with them that striue with me: and fight thou against the that fyght agaynst me.

Laye hand vpon the shield and buckeler: and stande vp to helpe me.

Bryng forth the speare, and stop the way against them that persecute me: say vnto my soule, I am thy saluacyon.

Let them be confounded and putte to shame that seke after my soule: let them be turned backe and broughte to confusyon, that ymagine mischiefe for me.

Let them bee as the dusse beefore the winde:

wynde: and the Angel of the lorde scatte-
ryng them.

Let their way be darke & slippery: & let the Angel of the Lorde persecute them.

For they haue priuely layd their net to destroye me wythoute a cause: yea, euen without a cause haue they made a pytte for my soule.

Let a sodayne destruction come vpon hym vnawares, and his net that he hath laid priuely catche hymselfe: that he may fall into his owne mischiefe.

And my soule be ioyefull in the Lorde: it shall reioyce in hys saluation.

And my bones shal say, lorde who is like vnto thee, whiche delyuerest the poore from him that is to strong for hym: yea, the poore and him that is in misery, frō hym that spoyleth hym.

False wytnes did rise vp: they layed to my charge thynges that I knowe not.

They rewarded me euyll for good: to the great discomfort of my soule.

Neuertheles, when they were sicke I put on sackcloth, and humbled my soule with fasting: and my prayer shall turne into myne owne bosome.

I behaued my selfe, as though it had been my frēd, or my brother: I went heuely, as one ỳ mourneth for his mother.

But in mine aduersitie they reioyced and gathered thē together:yea,the very abiectes came together agaynst me vnawares,making mowes at me and ceased not.

With the flatterers were busye mockers: whyche gnashed vpon me wyth theyr teeth.

Lorde,how long wilt thou loke vpon thys:O deliuer my soule from the calamities which they bryng on me,and my dearlyng from the lyons.

So wyll I geue thee thankes in the great congregation:I wil praise thee among much people.

O let not thē that are myne enemyes triumphe ouer me vngodly: nether let them winke with their eies that hate me without a cause.

And why:their commoning is not for peace:but thei ymagin deceitful wordes agaynste them that are quyete in the lande.

Thei gaped on me with their mouthes and sayd:fye on thee,fie on thee,we saw it wyth our eyes.

This thou hast seen,O lorde:hold not thy tonge then,goe not farre fro me,O Lorde.

Awake & stand vp to iudge my quarel:

auenge

auenge thou my cause, my god and my lorde.

Judge me, O lord my god, according to thy righteousnesse: and let them not triumphe ouer me.

Let them not saye in theyr heartes, there there, so would we haue it: neither let them say, we haue deuoured hym.

Let them be put to confusyon & shame together, that reioyce at my trouble: let them be clothed with rebuke and dishonoure that boaste themselues agaynste me.

Let them be glad and reioyce that fauour my righteous dealing: yea let the say alwai, blessed be the lord which hath pleasure in the prosperitie of hys seruaunt.

And as for my tongue: it shalbe talking of thy ryghteousnes, and of thy prayse al the day long.

Dixit iniustus. psal. xxxvi.

MY heart sheweth me ỹ wyckednes of the vngodly: that there is no feare of God before hys eyes.

For he flattereth himselfe in his owne sight: vntil hys abhominable synne bee founde out.

The wordes of hys mouth are vnrighteous

righteous & ful of deceit: he hath lefte of to behaue himselfe wisely, & to doe good.

He ymagineth mischief vpō his bed, & hath set himselfe in no good way: neither doeth he abhorre any thing that is euil.

Thy merey O lorde, reacheth vnto the heauen: and thy faythfulnesse vnto the cloudes.

Thy ryghteousnes standeth lyke the stronge mountaynes: thy iudgementes are lyke the great depe.

Thou lord shalte saue both mā & beast, how excellent is thy merey O God: and the children of men, shall put their trust vnder the shadow of thy wynges.

They shalbe satisfied with ỳ plenteousnes of thy house: and thou shalte geue them drinke of thy pleasures, as oute of the ryuer.

For with thee is the wel of lyfe: and in thy lyght, shall we see lyght.

O continue forth thy louing kindnes vnto them that know thee: & thy righteousnes vnto them that are true of heart.

O let not the foote of pryde come against me: and let not the hand of the vngodly cast me down.

There are they fallen (all) that worke wickednes: they are cast down, and shal not be hable to stande.

Noli

Noli emulari. psal.xxxvii.

FRet not thy selfe because of the vngodly: neither bee thou enuyous agaynste the euil doers. Euenig prayer.

For they shal sone be cut down lyke the graske: and be wythered euen as the grens hearbe.

Put thou thy truste in the Lorde, and bee doyng good: dwell in the lande, and verely thou shalt be fed.

Delight thou in the lorde: and he shall geue thee thy heartes desyre.

Committe thy way vnto the lord, and put thy trust in him: and he shall bryng it to passe.

He shall make thy ryghteousnesse as cleare as the light: and thy iust dealyng as the noone daye.

Holde thee still in the Lord, and abide patiently vpon him: but grieue not thy selfe at hym, whose wayé doeth prosper agaynste the man that doeth after euyll counsayles.

Leaue of from wrath, and let goe displeasure: frette not thy selfe, elles shalte thou be moued to doe euil.

Wicked doers shalbe rooted out: and they that patiently abide the lord, those shall enherite the lande.

Yet a litle whyle, & the vngodly shall be

cleane

cleane gone: thou shalte looke after hys place, and he shalbe away.

But the meke spirited shal possesse the earth: and shalbe refreshed in the multitude of peace.

The vngodly seketh counsell against the iuste: and gnasheth vpon hym with hys teeth.

The lord shall laugh him to scorne: for he hath seen that hys day is comming.

The vngodly haue drawen oute the sweord, and haue bended theyr bowe: to cast down the poore and nedy, and to slay suche as be of a ryghte conuersacyon.

Theyr sworde shal goe thorow theyr own hart: and theyr bowe shalbe broke.

A small thing that the righteous hath: is better then greate ryches of the vngodly.

For the armes of the vngodly shall be broken: and the Lorde vpholdeth the righteous.

The Lorde knoweth the dayes of the Godly: and theyr enheritaunce shall endure for euer.

They shall not bee confounded in the perilous time: and in the daies of dearth they shall haue inough.

As for the vngodly, they shall perishe, and the enemyes of the Lorde shall consume

lume as the fatte of lambes: yea, euen as the smoke shal they consume awaye.

The vngodly borroweth, and payeth not again: but the righteous is mercifull and liberall.

Such as be blessed of god, shal possesse the land: and they that be cursed of him, shalbe rooted out.

The lord ordreth a good mans going: and maketh his way acceptable to himselfe.

Though he fall, he shall not be caste awai: for the lord vpholdeth him with his hande.

I haue been yonge, & nowe am olde, & yet saw I neuer the righteous forsake, nor hys sede begging theyr bread.

The righteous is euer mercifull, and lendeth: and hys sede is blessed.

Flye from euil, and doe the thyng that is good: and dwel for euermore.

For the lorde loueth the thyng that is right: he forsaketh not his that bee godly, but they are preserued for euer.

(The righteous shalbe punished:) as for the seede of the vngodly, it shall bee rooted out.

The righteous shal enherite the land: and dwell therein for euer.

The mouth of the righteous is exer-

cysed

ciſed in wiſedom: and hys tongue wil be talkyng of iudgement.

The lawe of his god is in hys hearte: and hys goynges ſhall not ſlyde.

The vngodly ſeeth the righteous: and ſeketh occaſion to ſlaye hym.

The Lorde will not leaue him in hys hande: nor condemne hym when he is iudged.

Hope thou in the lorde, and kepe hys way, and he ſhal promote thee: that thou ſhalt poſſeſſe the land, when the vngodly ſhall peryſhe, thou ſhalt ſee it.

I my ſelfe haue ſeen the vngodly in great power: and flouriſhing like a greene baye tree.

And I went by, and loe, he was gone: I ſoughte hym, but (his place) coulde no where be founde.

Kepe innocency, and take heede vnto the thyng that is ryghte: for that ſhall bryng a man peace at the laſt.

As for the tranſgreſſours, they ſhal perythe together: and the ende of the vngodlye is, they ſhalbe rooted oute at the laſt.

But the ſaluacyon of the ryghteous cometh of the lorde: which is alſo theyr ſtrength in the tyme of trouble.

And the Lorde ſhall ſtande by them, and

and saue them: he shal deliuer them frō the vngodly, and shal saue them because they put their trust in hym.

Domine ne in fu. psal. XXXviii.

PVt me not to rebuke (O lord) in thine angre: neither chasten me, in thy heauy displeasure. Morning prayer.

For thine arrowes sticke fast in me: and thy hande presseth me sore.

There is no health in my flesshe, because of thy displeasure: neither is there any reste in my bones, by reason of my synne.

For my wickednesses are gone ouer my head: and are like a sore burthen, to heauy for me to beare.

My woundes stinke and are corrupt: through my foolishnes.

I am brought into so greate trouble and misery: that I goe mourning al the daye long.

For my loynes are fylled with a sore disease: and there is no whole part in my body.

I am feble & sore smitten: I haue roared for the very disquietnes of my heart.

Lord thou knowest all my desyre: and my groning is not hyd from thee.

My hearte panteth, my strength hath fayled me: and the lyghte of myne eyes is gone

is gone from me.

My louers and my neyghbours dyd ſtande lokyng vpon my trouble: and my kinſmen ſtoode afarre of.

They alſo yͤ ſoughte after my life, laied ſnares for me: and they that went about to doe me euil, talked of wyckednes, and ymagined deceyte all the daye long.

As for me, I was lyke a deafe man and heard not: and as one that is dūme, which doeth not open hys mouth.

I became euen as a man that heareth not: and in whoſe mouth are no reproſes.

For in thee, O Lorde, haue I put my truſte: thou ſhalte aunſwere for me, O Lorde my god.

I haue required, that they (cūe̅ myne enemies) ſhould not triumphe ouer me: for when my fote ſlypte, they reioyſed greatly agaynſt me.

And I truely am ſet in the plage: and my heauines is euer in my ſyghte.

For I wil confeſſe my wickednes: and be ſory for my ſynne.

But mine enemies liue, and are mighty: and they that hate me wrongefully, are many in numbre.

They alſo that reward euil for good, are agaynſte me: becauſe I folowe the

thynge

thyng that good is.

Forsake me not (O Lorde my God:) be not thou farre fro me.

Haste thee to helpe me: O Lord (god) my saluacion.

Dixi custodiam vias. psa. XXXIX.

I Sayde, I wyll take hede to my waies: that I offende not in my tongue.

I wyll kepe my mouth (as it were with a bridle:) whyle the vngodlye is in my sight.

I helde my toungue, and spake nothing: I kepte silence, yea euen frō good woordes, but it was paine and griefe to me.

My hearte was hote within me, and whyle I was thus musynge: the fyre kyndled, and (at the laste) I spake wyth my tongue.

Lord, let me knowe myne ende, & the noumber of my daies: that I maye bee certifyed howe long I haue to lyue.

Behold, thou hast made my dayes as it were a spanne longe: and mine age is euen as nothing in respecte of thee, and verely euerye man lyuing is altogether vanitie.

For man walketh in a vayn shadowe, and disquieteth himselfe in vain: he hea-

peth vp riches, and cannot tell who shal gather them.

And nowe Lorde, what is my hope? truely my hope is euen in thee.

Deliuer me from all myne offences: and make me not a rebuke vnto the foolishe.

I became dumme, and opened not my mouth: for it was thy doyng.

Take thy plague awaye from me: I am euen consumned by the meanes of thy heauy hande.

When thou with rebukes doest chasten mã for sinne, thou makest his beautye to consume awaye, lyke as it were a mothe fretting a garmente: euery man therefore is but vanitie.

Heare my prayer, O Lord, and wyth thyne eares consyder my callyng: holde not thy peace at my teares.

For I am a straunger with thee, and a sojourner: as all my fathers were.

Oh spare me a litle, that I maye recouer my strength before I goe hence, and be no more seen.

Expectans expectaui. psal. xl.

I waited patiently for the Lord: and he enclyned vnto me, and heard my calling.

He brought me also out of the horrible

horrible pit, oute of the myre and claye: and set my fete vpō the rocke, and ordered my goynges.

And he hath put a newe songe in my mouth: euen a thankes geuing vnto our God.

Many shall see it, and feare: and shall put theyr truste in the Lorde.

Blessed is the man that hath set hys hope in the Lorde: and turned not vnto the proude, and to suche as goe aboute with lyes.

O Lord my God, great are thy wonderous workes, which thou haste done: like as be also thy thoughtes which are to vs warde, and yet there is no manne that ordreth them vnto thee.

If I would declare them, and speake of them: they should bee moe then I am able to expresse.

Sacrifice and meateofferynge thou wouldest not haue: but mine eares hast thou opened.

Burnteofferynges, and sacryfice for synne, hast thou not required: then sayd I, loe I come.

In the volume of the booke it is written of me, that I should fulfyll thy will, O my God: I am content to doe it, yea, thy law is within my heart.

I haue declared thy righteousnesse in the greate congregation: loe, I wyll not refraine my lippes, O Lorde, and that thou knowest.

I haue not hid thy righteousnes within my heart: my talking hath been of thi trueth, and of thy saluacion.

I haue not kepte backe thy louynge mercy and trueth: from the greate congregacion.

Withdrawe not thou thy mercy from me O Lord: let thy louing kindnes and thy trueth alwaye preserue me.

For innumerable troubles are come aboute me, my sinnes haue taken suche holde vpon me, that I am not hable to loke vp: yea, they are moe in numbre the the heares of my head, and my hert hath fayled me.

O Lorde, let it be thy pleasure to deliuer me: make haste (O Lorde) to helpe me.

Let them be ashamed and confounded together that seeke after my soule to destroye it: let them be drieuen backwarde and put to rebuke that wishe me euill.

Let them bee desolate and rewarded with shame that saye vnto me: fye vpon thee, fye vpon thee.

Let al those that seke thee, be ioyful & glad

glad in thee, & let ſuch as loue thy ſaluacion ſaie alway, the Lorde be praiſed.

As for me, I am poore and nedy: but the Lord careth for me.

Thou art my helper & redemer: make no long tarying (O my God.)

Beatus qui intelligit. pſal. xli.

BLeſſed is he that conſidereth the poore (and nedy:) the Lorde ſhall deliuer him in the tyme of trouble. Euenig prayer.

The Lorde preſerue him and keepe him aliue, that he maye bee bleſſed vpon earth: and deliuer not thou him into the wyll of his enemies.

The Lord comfort him, when he lieth ſicke vpon his bed: make thou al his bed in his ſickenes.

I ſayd, Lord bee mercifull vnto me: heale my ſoule, for I haue ſynned agaynſt thee.

Mine enemies ſpake euill of me: whē ſhall he dye, and his name periſhe?

And yf he come to ſee me, he ſpeaketh vanitie: and his hearte conceiueth falſehode within himſelfe, and when he commeth foorth, he telleth it.

All myne enemies whiſper together againſt me: euen agaynſte me dooe they ymagine this euill.

Let the sentence of giltynesse procede
against him: and now that he lyeth, lette
him ryse vp no more.

Yea, euen mine owne familier frend
whome I trusted: (whiche dyd also eate
of my breade,) hath layde greate wayte
for me.

But bee thou mercyfull vnto me, O
Lorde: rayse thou me vp agayne, and I
shall rewarde them.

By this I knowe thou fauouresse me:
that mine enemie doeth not tryumphe
against me.

And when I am in health, thou vp-
holdest me: and shalt sette me before thy
face for euer.

Blessed be the Lorde God of Israel:
worlde without ende. Amen.

Quemadmodum. psa. xlii.

Like as the harte desireth the wa-
ter brookes: so longeth my soule
after thee, O God.

My soule is a thirste for God,
yea euen for the liuyng God: when shall
I come to appeare beefore the presence
of God?

My teares haue been my meate day
and nyghte, while thei daylye saye vnto
me, where is nowe thy god?

Nowe when I thinke thereupon, I
powre

powre oute my hearte by my selfe: for I went with the multitude, and brought them forth into the house of God.

In the voyce of prayse and thankesgeuing: among suche as kepe holy day.

Why art thou so ful of heauinesse, O my soule: and why arte thou so vnquiete within me.

Put thy truste in God: for I wyll yet geue him thankes, for the helpe of his countenaunce.

My God, my soule is vexed within me: therefore wyll I remember thee, concerning the land of Jordan, and the litle hyll of Hermon.

One deepe calleth another, because of the noyse of thy water pipes: all thy waues and stormes are gone ouer me.

The Lord hath graunted his louyng kindnes: on the daye tyme: in the night season dyd I sing of him, and made my prayer vnto the God of lyfe.

I wyl say vnto the god of my strength, why hast thou forgotten me: why goe I thus heauely, whyle the enemye oppresseth me.

My bones are smitten asunder as with a sweorde: whyle mine enemyes (that trouble me) cast me in the teeth.

Namely, whyle they saye dayly vnto

me: where is nowe thy god?

Why art thou so vexed (O my soule:) and why arte thou so disquieted within me?

O put thy trust in God: for I will yet thanke hym, whiche is the helpe of my countenaunce, and my God.

Iudica me deus. psa. xliii.

Geue sentence with me (O god) and defend my cause against the vngodlye people: O deliuer me from the deceiptfull and wicked man.

For thou art the god of my strength, why haste thou put me from thee? & why goe I so heauelye, whyle the enemy oppresseth me?

O send out thy light & thy trueth that they maye leade me: and bring me vnto thy holy hyll, and to thy dwellyng.

And that I may goe vnto the alter of God, euen vnto the God of my ioye and gladnes: and vpon the harpe will I geue thankes vnto thee (O God my God.)

Why art thou so heauy (O my soule:) and why arte thou so disquyeted within me?

O put thy trust in God: for I wyl yet geue him thankes, which is the helpe of my countenaunce, and my god.

Deus

Deus auribus nostris. psa. xliiij.

WE haue heard with oure eares (O god) our fathers haue told vs: what thou hast doone in theyr time of olde. Morning prayer.

How thou hast drieuen out the Heathen with thy hande, and planted them in: how thou hast destroyed the nacions, and cast them out.

For thei gat not the land in possession throughe their owne sweorde: neyther was it theyr owne arme that helped them.

But thy right hande, & thine arme, & the light of thy countenaunce: because thou haddest a fauour vnto them.

Thou art my Kyng (O God:) sende helpe vnto Jacob.

Through thee will we ouerthrow our enemies: & in thy name wyll wee treade them vnder that ryse vp agaynst vs.

For I wil not trust in my bowe: it is not my sweorde that shall helpe me.

But it is thou that sauest vs from our enemie: and puttest them to confusion that hate vs.

We make oure boast of God all daie longe: and wyll prayse thy name for euer.

But now thou arte farre of, & puttest

vs

vs to confusion: and goest not forth with our armies.

Thou makest vs to turne our backes vpon oure enemies: so that they which hate vs spoyle our goodes.

Thou lettest vs be eaten vp like sheepe: and hast scattered vs among the Heathen.

Thou sellest thy people for naught: and takest no money for them.

Thou makest vs to be rebuked of our neighbours: to bee laughed to scorne, & had in derision, of them that are rounde about vs.

Thou makest vs to bee a byworde among the Heathen: and that the people shake their heades at vs.

My confusion is dayly before me: and the shame of my face hath covered me.

For the voyce of the slaunderer & blasphemer: for the enemye and avenger.

And though all this be come vpon vs, yet doe we not forgeat thee: nor behave our selves frowardly in thy covenaunt.

Our heart is not turned backe: neither our steppes gone out of the waie.

No not when thou hast smitten vs into the place of dragons: and covered vs with the shadow of death.

If we have forgotten the name of our God,

God, and holden vp our handes to anye straunge God: shall not God searche it out? for he knoweth the very secretes of the heart.

For thy sake also are we killed all the daie long: and are counted as shepe appointed to be slaine.

Vp Lorde, why slepest thou? awake, and be not absent from vs for euer.

Wherefore hydest thou thy face? and forgeattest our miserie and trouble.

For our soule is broughte lowe vnto the dust: oure bellye cleaueth vnto the grounde.

Arise, and helpe vs: and deliuer vs for thy mercie sake.

Eructauit cor meum. psal. xlv.

MY hearte is endyting of a good matter: I speake of ỹ thinges whiche I haue made vnto the King.

My tongue is the penne: of a readie writer.

Thou art fayrer then the children of men: ful of grace are thy lippes, because God hath blessed thee for euer.

Gird thee with thy sworde vpon thy thigh (O thou most mightie:) according to thy worshipp and renowme.

Good lucke haue thou with thyne honour:

noure: ryde on because of the worde of
trueth, of mekenesse, and righteousnes,
and thy right hand shall teache thee ter-
rible thynges.

Thy arowes are very sharpe, and the
people shalbe subdued vnto thee: euen in
the middest amōg the kinges enemyes.

Thy seate (O god) endureth for euer:
the scepter of thy kyngdome is a ryghte
scepter.

Thou hast loued righteousnesse, and
hated iniquitie: wherfore God (euen thy
God) hath annoynted thee with the oyle
of gladnes aboue thy felowes.

All thy garmentes smell of Myrre, A-
loes, and Cassia: out of the yuerye pala-
ces, wherby they haue made thee glad.

Kinges daughters were among thy
honorable women: vpon thy right hand
didde stande the Quene in a vesture of
golde (wrought aboute with diuerse co-
lours.)

Hearken (O daughter) and consider,
enclyne thine eare: forgeate also thyne
owne people, and thy fathers house.

So shal the kyng haue pleasure in thy
beautye: for he is thy Lorde (God) and
worshyp thou hym.

And the daughter of Tyre shall bee
there with a gyfte: lyke as the riche also
among

among the people shall make their supplicacion before thee.

The Kynges daughter is all glorious within: her clothyng is of wrought golde.

She shalbe brought vnto the king in rayment of nedle worke: the virgins ỳ be her felowes, shal beare her company, and shalbe brought vnto thee.

With ioye and gladnes shall they be brought: and shall entre into the kinges palace.

In steade of thy fathers thou shalte haue children: whom thou mayst make Princes in all landes.

I wil remember thy name from one generacion vnto another: therefore shal ỳ people geue thankes vnto thee, worlde without ende.

Deus noster refugium. psa. Xlvi.

God is oure hope and strength: a very present helpe in trouble.

Therefore wil we not feare, thoughe the yearth bee moued: and though the hylles be cayed into the middest of the sea.

Though the waters therof rage and swel: and though the mountaines shake at the tempest of the same.

The riuers of the floude thereof shall make

make glad the cittie of god: the holy place of the tabernacle of the most hyest.

God is in the middest of her, therfore shall she not be remoued: God shal help her, and that right early.

The Heathen make muche a doe, and the kingdomes are moued: but god hath shewed hys voyce, and the earth shall melte away.

The Lorde of hostes is with vs: the God of Jacob is our refuge.

O come hyther, & beholde the workes of the Lorde: what destruccion he hath brought vpon the earth.

He maketh warres to cease in all the world: he breaketh the bowe, and knappeth the speare in sunder, and burneth ỹ chariots in the fyre.

Be styl then and know that I am god: I will bee exalted among the Heathen, and I wil be exalted in the earth.

The Lorde of hostes is with vs: the God of Jacob is our defence.

Omnes gentes plaudite. psal. xlvii.

Euenig prayer.

O Clap your handes together (all ye people:) O synge vnto God with the voyce of melody.

For the Lord is hye and to be feared: he is the great kyng vpon al the earth.

He

He shall subdue the people vnder vs, and the nacions vnder our feete.

He shall choose oute an heritage for vs: euen the worshyp of Jacob whome he loued.

God is gone vp with a merye noyse: and the Lorde wyth the sounde of the trompe.

O singe prayses, synge prayses vnto our God: O syng prayses, synge praises vnto our kyng.

For God is the kyng of all the earth: sing ye prayses with vnderstanding.

God reigneth ouer the Heathen: god sitteth vpon his holy seate.

The Princes of the people are ioined vnto the people of the god of Abraham: for god (which is very hye exalted) doeth defend the earth as it wer with a shield.

Magnus dominus. psa.xlviii.

GReat is the Lord, and highly to bee praysed: in the Citie of oure god, euen vpon his holy hyll.

The hyll of Syon is a fayre place, and the ioye of the whole earth: vpon the Northsyde lyeth the cytie of the great kyng, God is well knowen in her palaces, as a sure refuge.

For

For loe, the Kinges of the earth: are gathered and gone by together.

They marueiled to see suche thinges: they were astonyed, and sodaynely rasse downe.

Feare came there vpon them and sorowe: as vpon a woman in her trauaile.

Thou shalt breake the shippes of the sea: through the Eastwinde.

Like as we haue heard, so haue wee seen in the citie of the Lorde of hoskes, in the citie of our God: God vpholdeth the same for euer.

We waite for thy louing kyndnes, O God: in the middes of thy temple.

O God, according vnto thy name, so is thy prayse vnto the worldes ende: thy right hand is full of righteousnes.

Let the mount Sion reioyce, and the daughters of Juda bee glad: because of thy iudgementes.

Walke about Sion, and goe rounde about her: and tell the towers therof.

Marke well her bulwarkes, sette vp her houses: that ye maye tell them that come after.

For this God is our god for euer and euer: he shalbe our gyde vnto death.

Audite hec gentes. psal. Xlix.

O yeare

Heare ye this al ye people: ponder it with youre eares, all ye that dwell in the worlde.

Bothe ꝙ lowe, riche and poore: one with an other.

My mouth shal speake of wisedome: and my hearte shall muse of vnderstandyng.

I wyll encline myne eare to the parable: and shew my darke speache vpon the harpe.

Wherfore should I feare in the daies of wickednesse: and when the wickednesse of my heles compasseth me round about:

There be some that put theyr trust in their goodes: and boaste themselues in the multitude of theyr riches.

But no man may deliuer his brother: nor make agrement vnto God for hym.

For it cost more to redeme their soules: so that he must let that alone for euer.

Yea, though he liue long: and see not the graue.

For he seeth that wyse men also dye, and perishe together: alwel as the ignorant and foolish, and leaue their riches for other.

And yet they thinke that theyr houses shall continue for euer: and that theyr

dwelling places shall endure from one generacio to another, and cal the landes after theyr own names.

Neuertheleſſe, man will not abyde in honour: seeing he may be compared vnto the beastes that perysshe, thys is the waye of them.

This is theyr foolishnes: and theyr posteritie prayse theyr saying.

They lye in the hell like shepe, deathe gnaweth vpon thē, & the righteous shall haue dominacio of thē in the morning: their beautie shal consume in the sepulchre out of theyr dwelling.

But God shal deliuer my soule from the place of hell: for he shall receiue me.

Be not thou afrayde though one bee made ryche: or if the glorye of his house be encreased.

For he shall cary nothing away with him when he dyeth: nether shal his pōpe folowe hym.

For whyle he liued, he counted himselfe an happy man: and so long as thou doest wel vnto thy selfe, men wil speake good of thee.

He shal folow the generations of his fathers: and shal neuer see light.

Man being in honor, hath no vnderstāding: but is cōpared vnto the beastes

that

that perishe.

Deus deorum dominus. psa.l.

Morning prayer.

THe Lord, euen the most mighty God, hath spoken and called the worlde from the rysing vp of the sunne vnto the goynge downe thereof.

Out of Syon hath God appeared: in perfect beauty.

Our god shal come, and shal not kepe silence: there shal goe before him a cōsuming fyre, and a mighty tempest shalbe styrred vp rounde about him.

He shal cal the heauen from aboue: & the earth, that he may iudge his people.

Gather my saintes together vnto me: those that haue made a couenaunte with me with sacrifice.

And the heauens shal declare his righteousnes: for god is iudge himselfe.

Heare, O my people, & I will speake: I my selfe will testifye against thee, O Israel, for I am god, euen thy god.

I wil not reproue thee, because of thy sacrifices, or for thy burnt offringes: because they wer not alway before me.

I will take no bullocke oute of thy house: nor he goates out of thy foldes.

For al ỹ beastes of ỹ forest are mine: & so are the cattels vpō a thousand hilles:

I know all the foules vpon the mos-
taynes: and the wild beastes of the field
are in my sight.

If I bee hungrye I will not tell thee:
for the whole worlde is myne, and all
that therein is.

Thinkest thou that I will eate bulles
flesh: and drinke the bloud of Goates?

Offre vnto God thankesgeuing: and
paye thy vowes vnto the most hyest.

And call vpon me in the tyme of trou-
ble: so wyll I heare thee, and thou shalt
prayse me.

But vnto the vngodly sayd god: why
doest thou preache my lawes, and takest
my couenaunt in thy mouth?

Whereas thou hatest to bee refour-
med: & hast cast my wordes behynd thee.

When thou sawest a theefe, thou con-
sentedst vnto hym: and hast been parta-
ker with the aduouterers.

Thou hast let thy mouth speake wic-
kednes: and with thy tongue thou hast
set furth disceit.

Thou sattest and spakest agaynst thy
brother: yea, and hast slaundred thyne
owne mothers sonne.

These thinges hast thou done, and I
held my tongue: and thou thoughtest
(wickedlye) that I am euen suche a one
as

as thy selfe: but I will reproue thee and sette beefore thee, the thynges that thou hast done.

O consider this, ye that forgeat God: lest I plucke you awaye, and there bee none to deliuer you.

Whoso offereth me thankes & prayse, he honoureth me: and to him that ordereth his conuersation right, wil I shew the saluation of god.

Miserere mei deus. psal.li.

HAue mercy vpon me (O God) after thy great goodnes: according vnto the multitude of thy mercies, doe awaye mine offences.

Washe me throughly fro my wickednes: and clense me from my sinne.

For I knowledge my faultes: and my sinne is euer before me.

Agaynst thee only haue I sinned, and doone this euyll in thy syghte: that thou mightest be iustifyed in thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednes: and in sinne hath my mother conceiued me.

But loe, thou requirest trueth in the inwarde partes: and shalte make me to vnderstand wisedome secretlye.

Thou shalt purge me with Isope, and

I shalbe cleane: thou shalte washe me, and I shalbe whiter then snowe.

Thou shalt make me heare ioye and gladnes: that the bones which thou hast broken, may reioyce.

Turne thy face from my synnes: and put out all my misdedes.

Make me a cleane heart (O God:) & renew a right spirite within me.

Cast me not away from thy presence: and take not thy holy spirite from me.

O geue me the comfort of thy help agayn: and stablish me with thy free spirite.

Then shall I teache thy wayes vnto the wicked: & sinners shalbe conuerted vnto thee.

Deliuer me frō bludgyltines O god, thou that art the God of my health: and my tong shall sing of thy righteousnes.

Thou shalt open my lippes, O Lord: my mouth shall shew thy prayse.

For thou desyrest no sacrifice, elles woulde I geue it thee: but thou delightest not in burnt offeringes.

The sacrifice of GOD is a troubled spirite: a broken and a contrite heart, O God shalt thou not despyse.

O be fauourable & gracious vnto Syon: build thou the walles of Jerusalem.

Then

Then shalte thou be pleased with the sacrifice of rightousnes, with the burnt offeringes and oblacions: then shal they offer yong bullockes vpon thine altare.

Quid gloriaris in malicia. psal.lii.

WHy boastest thou thy self, thou tyraunte: that thou canst dooe mischiefe:

whereas the goodnesse of God, endureth yet daylye.

Thy tongue ymagineth wickednes: and with lyes thou cuttest like a sharpe rasor.

Thou hast loued vngraciousnes more then goodnes: and to talke of lyes more then righteousnes.

Thou hast loued to speake al wordes that may doe hurt: O thou false tong.

Therfore shal God destroy thee for euer: he shall take thee and plucke thee out of thy dwelling: and roote thee oute of the lande of the liuing.

The righteous also shal see this, and feare: and shal laugh him to scorne.

Loe, this is the man that toke not god for his strengthe: but trusted vnto the multitude of hys riches, and strengthed himselfe in his wickednes.

As for me, I am lyke a grene Olyue tree in ỹ house of God: my trust is in the

tender mercy of god, for euer and euer.

I wil alway geue thankes vnto thee, for that thou hast done: and I will hope in thy name, for thy sainctes like it wel.

Dixit insipiens. psal.liii.

Euening prayer.

THe foolish body hath sayd in his heart: there is no God.

Corrupt are they, and become abhominable in theyr wickednes: there is none that doeth good.

God looked down from heauen vpon the chyldren of men: to see if there were any that woulde vnderstande and seke after God.

But they are all gone out of the way, they are altogether become abhominable: there is also none that dooeth good, no not one.

Are not they without vnderstandyng that worke wickednes: eatyng vp my people as if they would eate bread, they haue not called vpon God.

They were afrayde, where no feare was: for God hath broken the bones of him that besieged thee, thou hast putte them to confusion because god hath despysed them.

Oh that my saluacion wer geuē vnto Israel out of Syō: Oh ỳ the lord would deliuer his people out of captiuitie.

Then

Then shoulde Iacob reioyce: & Israel shoulde be right glad.

Deus in nomine tuo. psal.liiii.

SAue me (O god) for thy names sake: and auenge me in thy strength.

Heare my prayer (O God:) and hearken vnto the woordes of my mouth.

For straungers are risen vp against me: and tyrauntes (which haue not god before theyr eyes) seke after my soule.

Beholde, god is my helper: the lorde is with them that vphold my soule.

He shall reward euil vnto mine enemies: destroy thou them in thy trueth.

An offeryng of a free hearte will I geue thee, & prayse thy name (O lord:) because it is so comfortable.

For he hath deliuered me out of al my trouble: and myne eye hath seen his desyre vpon mine enemies.

Exaudi deus. psal.lv

HEare my prayer (O god:) & hide not thy selfe from my petition.

Take hede vnto me, and heare me: how I mourne in my prayer, and am vexed.

The enemie cryeth so, and the vngodly cometh on so fast: for they are minded

to

to doe me some mischiefe, so malitiously are they set agaynst me.

My heart is disquieted within me: & the feare of death is fallen vpon me.

Fearefulnes and trembling are come vpon me: and horrible dreade hath ouerwhelmed me.

And I sayd, O that I hadde winges lyke a doue: for then would I flie away, and be at rest.

Loe, thē would I geat me away farre of: and remayn in the wildernes.

I would make hast to escape: because of the stormy wind and tempest.

Destroy theyr tonges (O lorde) and deuide them: for I haue spyed vnrighteousnes and strife in the citie.

Daye and night goe they about within the walles therof: myschiefe also and sorow, are in the middest of it.

Wickednes is therin: disceit & guyle goe not out of theyr stretes.

For it is not an open enemy that hath done me this dishonor: for then I could haue borne it.

Neither was it mine aduersary, that did magnifye hymselfe agaynst me: for then (peraduenture) I would haue hyd my selfe from him.

But it was euē thou my cōpanion: my

guyde,

guyde, and my own familier frende.

We tooke swete counsayle together: & walked in the house of god as frendes.

Let death come hastelye vpon them, and let them goe down quicke into hell: for wickednesse is in theyr dwellynges, and among them.

As for me, I will call vpon god: and the Lorde shall saue me.

In the euening and mornyng, and at none day wil I pray (and that instantly:) and he shal heare my voyce.

It is he that hath deliuered my soule in peace: from the battayle that was against me, for there wer many with me.

Yea, euen god that endureth for euer shall heare me, and bring them downe: for they wil not turne, nor feare God.

He layd his handes vpon suche as be at peace with hym: and he brake hys couenaunt.

The woordes of his mouth were softer then butter, hauyng warre in hys hert: his woordes wer smother then oyle, and yet be they very swordes.

Cast thy burthen vpon the lorde, and he shall norishe thee: and not suffer the righteous to fall for euer.

And as for them: thou (O God) shalt bring them into the pitte of destruction.

The

The bloudthyrstie and deceitful men shal not liue out half theyr daies: neuertheles, my trust shalbe in thee (O lord.)

Miserere mei deus quoni. psal.lvi.

Morning prayer.

BE merciful vnto me (O God) for manne goeth about to deuoure me: he is dayly fighting and troubling me.

Mine enemies are dayly in hande to swalowe me vp: for they bee many that fight agaynst me, (O thou most hyest.)

Neuertheles, though I am sumtyme afrayde: yet I put my trust in thee.

I will prayse god because of his word: I haue put my trust in god, and will not feare what flesh can doe vnto me.

They dayly mistake my woordes: all that they ymagine, is to doe me euill.

They hold altogether, and kepe themselues close: and marke my steppes why they laye wayte for my soule.

Shal they escape for their wickednes: thou (O God) in thy displeasure shalt cast them downe.

Thou tellest my flittynges: putte my teares into thy bottel, are not these thinges noted in thy booke?

Whensoeuer I call vpon thee, then shall mine enemies be put to flight: this I knowe, for God is on my syde.

In

In Goddes wordes will I reioyce: in the lordes wooꝛd wil I comfoꝛt me.

Yea, in God haue I put my truſte: I will not be afrayde what man can dooe vnto me.

Vnto thee (O God) will I paye my vowes: vnto thee will I geue thankes.

ffoꝛ thou haſt deliuered my ſoule frō deathe, and my fete from falling: that I maye walke befoꝛe God in the lighte of the liuing.

Miſerere mei deus. pſa. lvii.

BE mercifull vnto me (O God) bee mercifull vnto me, foꝛ my ſoule truſteth in thee: and vnder the ſhadowe of thy winges ſhalbe my refuge, vntil this tyꝛanny be ouerpaſt.

I wil cal vnto the moſt high God: euen to the god that ſhall perfourme the cauſe which I haue in hande.

He ſhall ſende from heauen: and ſaue me from the repꝛofe of him that would eate me vp.

God ſhall ſend forth his mercye and trueth: my ſoule is among Lyons.

And I lye euen among the chyldꝛen of men (that are ſet on fyer) whoſe teeth are ſpeares and arowes, and their tong a ſharpe ſweoꝛde.

Set

Set vp thy self (O god) aboue the heauens: and thy glory aboue all the earth.

They haue layde a nette for my fete, and preſſed downe my ſoule: they haue dygged a pitte before me, and are fallen into the middes of it themſelues.

My hearte is fixed O god, my hearte is fixed: I wil ſing and geue prayſe.

Awake vp my glory, awake lute and harpe: I my ſelfe wyll awake ryghte early.

I will geue thankes vnto thee (O Lord) among the people: and I wil ſing vnto thee among the nations.

For the greatneſſe of thy mercy reacheth vnto the heauens: and thy trueth vnto the cloudes.

Set vp thy ſelfe (O God) aboue the heauens: and thy glorye aboue all the earth.

Si vere vtique iuſticiam. pſa. lviii.

DO ye your myndes ſet vpon righteouſnes, O ye congregacion? and doo ye iudge the thing that is right, O ye ſonnes of men?

Yea, ye ymagine miſchiefe in youre hearte vpon the earth: and your handes deale with wickednes.

The

The vngodly are froward, euen from their mothers wombe: as soone as they bee borne, they goe astraye and speake lyes.

They are as venemous as the poyson of a serpente: euen lyke the deafe Adder that stoppeth her eares.

Which refuseth to heare the voyce of the charmer, charme he neuer so wisely.

Breake their teeth (O God) in their mouthes, smyte the chawe bones of the Lyons (O Lorde:) let them fall awaye like water that runneth a pace, and whē they shoote their arrowes, let them bee rooted out.

Let them consume away like a snaile, and be like the vntimely fruite of a woman: and let them not see the sunne.

Or euer our pottes bee made whote with thornes: so lette indignacyon vexe hym, euen as a thing that is rawe.

The righteous shall reioyce when he seeth the vengeaunce: he shall washe his foote steppes in the bloud of the vngodlye.

So that a man shal say, verelye there is a reward for the righteous: doubtles there is a god, that iudgeth in the earth.

Eripe me de inimicis. psal. lix.

Deliuer

Euenig prayer.

DEliuer me from mine enemies (O god:) defend me from them that rise vp agaynst me.

O deliuer me from the wicked doers: and saue me from the bloudthyrstie men.

For loe, they lye waiting for my soule: the mightie men are gathered together against me, without any offence or fault of me (O lord.)

They runne and prepare themselues without my fault: aryse thou therfore to helpe me, and beholde.

Stande vp, (O lorde God of hostes) thou God of Israel, to visite al the Heathen: and bee not mercifull vnto them that offend of malicious wickednes.

They goe to and fro in the euenyng, they grenne lyke a dogge: and runne about through the citie.

Behold, thei speake with their mouth: and swordes are in their lippes: for who doth heare?

But thou (O Lorde) shalt haue them in derision: and thou shalt laugh al heathen to scorne.

My strength wil I ascribe vnto thee: for thou art the God of my refuge.

God sheweth me hys goodnes plenteously: and God shall let me see my de-

syre

fyre vpon mine enemies.

Slaye them not, leste my people forget it: but scatter them abroade among thy people, and put them down (O lord) our defence.

For the synne of their mouth, and for the wordes of their lyppes, they shall be taken in their pride: and why? their preachyng is of cursing and lyes.

Consume them in thy wrath, consume them that they may perishe: and knowe that it is God whiche ruleth in Jacob, and vnto the endes of the worlde.

And in the euening they wil returne: grenne lyke a dogge, and wil goe about the citie.

They wyll runne here and there for meate: & grudge yf they be not satisfyed.

As for me, I wyll syng of thy power, and wyll prayse thy mercye betymes in the mornyng: for thou haste been my defence & refuge in the day of my trouble.

Vnto thee, O my strength, wil I sing: for thou (O god) art my refuge, and my mercyfull God.

Deus repulisti nos. psa. lx.

O God, thou that hast cast vs out and scattered vs abroade: thou haste also been dysplealed, O

turne thee vnto vs agayne.

Thou hast moued the lande and deuided it: heale the sores therof, for it shaketh.

Thou hast shewed thy people heauye thynges: thou hast geuen vs a drynke of deadly wyne.

Thou hast geuen a token for suche as feare thee: that they maye triumphe because of the trueth.

Therfore were thy beloued deliuered: helpe me with thy right hand and heare me.

God hath spoken in his holines, I wil reioyce and deuyde Sychem: and mete out the valley of Sucoth.

Gilead is mine, & Manasses is mine: Ephraim also is ỳ strength of my head, Iuda is my lawe geuer.

Moab is my washepot, ouer Edom wyll I cast out my shooe: Philistia bee thou glad of me.

Who wyl leade me into the strong cytie: who wil bring me into Edom?

Hast thou not cast vs oute (O God?) wilt not thou (O God) goe out with our hostes?

O bee thou oure helpe in trouble: for vayne is the helpe of man.

Thorow god we shal doe great actes: for it is

for it is he that shall treade downe oure enemyes.

Exaudi deus depreca. psal.lxi.

HEare my crying (O God:) geue eare vnto my prayer.

From the endes of the earth will I call vnto thee: when my hearte is in heauines.

Oh sette me vp vpon the rocke that is hyer then I: for thou hast been my hope, and a strong tower for me agaynste the enemye.

I wil dwel in thy tabernacle for euer: and my trust shalbe vnder the couering of thy wynges.

For thou, O Lorde, hast heard my desires: and haste geuen an heritage vnto those that feare thy name.

Thou shalte graunte the king a long life: that hys yeres may endure throwout al generations.

He shal dwel before god for euer: O prepare thy louing mercy and faythfulnes, that they may preserue hym.

So wyl I alway syng prayse vnto thy name: that I may dayly perfourme my vowes.

Nonne deo subiecta. psal.lxii.

Morning prayer.

My soule truely wayteth styll vpon God: for of him commeth my saluacyon.

He verely is my strength and my saluacion: he is my defence so that I shall not greatly fal.

How long wil ye imagine mischiefe agaynst euery man? ye shalbe slayn al the sorte of you, yea as a tottering wal shall ye be, and lyke a broken hedge.

Their deuyse is onely how to put him oute whom God wyll exalte: their delyght is in lyes, they geue good wordes wyth theyr mouth, but curse wyth their heart.

Neuertheles, my soule waite thou stil vpon god: for my hope is in hym.

He truely is my strength, and my saluacion: he is my defence so that I shall not fal.

In god is my health and my glory: the rocke of my myghte, and in god is my truste.

O put your truste in hym alwaye (ye people:) powre out your heartes before him, for god is our hope.

As for the childzen of mē, they are but vaine: the childzen of men are deceitfull vpon the weyghtes, they are altogether lyghter then vanitie it selfe.

O truste

O truſt not in wrong & robbery, geue not your ſelues vnto vanitie: if ryches encreaſe, ſet not your heart vpon them.

God ſpake once and twiſe: I haue alſo heard theſame, that power belongeth vnto God.

And that thou Lord art merciſull: for thou rewardeſt euery man accoꝛding to hys woꝛke.

Deus deus meus. pſal. lxiii.

O God thou art my god: early wil I ſeke thee.

My ſoule thyꝛſteth foꝛ thee: my fleſhe alſo longeth after the, in a barren and dꝛy land, where no water is.

Thus haue I loked foꝛ the in holines: that I myght beholde thy power and gloꝛy.

Foꝛ thy louing kindnes is better then the lyfe it ſelfe: my lyppes ſhall pꝛayſe thee.

As long as I lyue, wil I magnifie the on this maner: and lift vp my handes in thy name.

My ſoule ſhalbe ſatyſfyed, euen as it were wyth marye and fatteneſſe: when my mouth pꝛayſeth thee with ioyefull lyppes.

Haue I not remembred thee in my bed: and thoughte vpon thee, when I was waking:

Because thou hast been my helper: therefore vnder the shadowe of thy wynges will I reioyce.

My soule hangeth vpon thee: thy right hande hath vpholden me.

These also that seeke the hurte of my soule: they shall goe vnder the earth.

Lette them fall vpon the edge of the sweorde: that they maye be a porcion for foxes.

But the king shall reioyce in god, all thei also that sweare by him shalbe commended: for the mouth of them that speake lyes, shalbe stopped.

Exaudi deus orationē meam. psa. lxiiii

HEare my voyce, O God, in my prayer: preserue my lyfe from feare of the enemy.

Hide me from the gathering together of the froward: and from the insurrection of wycked doers.

Whiche haue whet their tongue lyke a sweorde: and shote out their arrowes, euen bitter wordes.

That they may priuely shote at hym whych is perfecte: sodeynly doe they hyt

hym

hym and feare not.

Thei courage themselues in mischief: and common among themselues howe they may lay snares, and say that no mā shall see them.

They ymagine wickednes, and practise it: that they kepe secrete among themselues, euen mā in the depe of his heart.

But god shall sodeynly shote at them with a swifte arrowe: that they shall be wounded.

Yea their own tonges shal make them fal: insomuch that whoso seeth them, shal laughe them to scorne.

And all men that see it, shall saye, thys hath God doone: for they shall perceyue that it is hys worke.

The righteous shal reioice in the lord, and put hys truste in hym: and all they that are true of heart shalbe glad.

Te decet himnus. psa. lxv.

Thou, O god, art praysed in Sion: and vnto thee shal the powe be performed, in Ierusalem. Euenig prayer.

Thou that heaerest my prayer: vnto thee shall all flesshe come.

My misdedes preuayle agaynste me: Oh be thou mercyful vnto our synnes.

Blessed is the mā whom thou choosest

and receiuest vnto thee: he shal dwell in thy courte, and shalbe satisfied with the pleasures of thy house, euen of thy holye temple.

Thou shalt shew vs wōderful thinges in thy righteousnes (O god) of oure saluacion: thou that art the hope of all the endes of the earth, and of them that remayne in the broade sea.

Which in his strength setteth fast the mountaynes: and is gyrded about wyth power.

Whiche stilleth the raging of the sea, and the noise of his waues: and the madnes of hys people.

They also that dwel in the vttermost partes (of the earth) shall be afrayed at thy tokēs: thou ỳ makest the outgoinges of the morning & euening to prayse thee.

Thou visitest the earth, and blessest it: thou makest it very plenteous.

The riuer of god is ful of water: thou preparest their corne, for so thou prouydest for the earth.

Thou waterest her forowes, thou sendest rayne into the litle valleys thereof: thou makest it softe with the droppes of rayne, and blessest the increase of it.

Thou crownest the yeare wyth thy goodnes: and thy cloudes drop fatnes.

They

They shal drop vpon the dwellynges of the wildernes: and the litle hilles shal reioyce on euery syde.

The foldes shall bee full of shepe: the valleys also shall stande so thicke with corne, that they shall laugh and syng.

Iubilate deo. psal. lxvi.

BE ioyefull in god, all ye landes: sing prayses vnto the honoure of his name, make his prayse to be glorious.

Say vnto god, O how wonderful art thou in thi workes: thorow the greatnes of thy power shall thyne enemyes bee founde lyers vnto thee.

For all the worlde shall worshyp thee: syng of thee, and prayse thy name.

O come hither and behold the workes of god: how wonderfull he is in hys doing, towarde the childzen of men.

He turned the sea into dry land: so that they wente thorowe the water on foote, there did we reioyce therof.

He ruleth with hys power for euer, hys eyes behold the people: and such as wyll not beleue, shall not be hable to exalte themselues.

O prayse oure God (ye people:) and make the voice of his praise to be heard.

Whiche holdeth our soule in lyfe: and

ſuffereth not our fette to ſlyp.

For thou (O god) haſt proued vs: thou alſo haſt tryed vs, like as ſiluer is tried.

Thou broughteſt vs into the ſnare: & layd trouble vpon our loynes.

Thou ſuffereddſt men to ryde ouer our heades: we went thorowe fyre and water, and thou broughteſt vs oute into a welthy place.

I will goe into thy houſe with burnte-offeringes: and will paye thee my vowes which I promiſed with my lippes, and ſpake wyth my mouth, when I was in trouble.

I will offer vnto thee, fat burnt ſacrifices, with the inſence of rammes: I wil offre bullockes and goates.

O come hither, and harken al ye that feare God: and I wyll tell you what he hath done for my ſoule.

I called vnto hym with my mouth: & gaue hym prayſes with my tongue.

If I enclyne vnto wyckednes wyth my heart: the Lorde wyll not heare me.

But God hath heard me: and conſidered the voyce of my prayer.

Prayſed be God which hath not caſte out my prayer: nor turned his mercy fro me.

Deus miſereatur noſtri. pſa. lxvii.

God



Do bee mercyfull vnto vs, and bleſſe vs: and ſhewe vs the light of hys countenaunce, and bee mercyfull vnto vs.

That thy way maye be knowen vpon earth: thy ſaying health among all nacions.

Let the people prayſe thee O God, yea let al the people prayſe thee.

O let the nacions reioyce and be glad: for thou ſhalt iudge the folke righteouſly, and gouerne nacions vpon earth.

Let the people prayſe thee, O god: let all the people prayſe thee.

Then ſhall the earth bryng furth her increaſe: and God, euen our owne God ſhal geue vs hys bleſſyng.

God ſhall bleſſe vs: and all the endes of the worlde ſhal feare hym.

Exurgat deus. pſa. lxviii.

Let god ariſe, and let his enemies be ſcatered: let thē alſo that hate hym, flee before hym. Morning prayer.

Lyke as the ſmoke vanyſheth, ſo ſhalt thou dryue them away: and like as ware melteth at the fier, ſo let the vngodly periſhe at the preſence of god.

But let the righteous be glad, and reioyce before god: let them alſo be mery and ioyfull.

O ſyng

O sing vnto god, and sing prayses vn-
to his name: magnifie hym that rydeth
vpon the heauens, as it were vpon an
horse, prayse hym in hys name, yea and
reioyce before hym.

He is a father of the fatherles, and de-
fendeth the cause of wiedowes: euē god
in hys holy habytacyon.

He is the god that maketh men to be
of one minde in an house, and bryngeth
the prisoners out of captiuitie: but let-
teth ỹ runagates continue in scarcenes.

O god, whē thou wentest furth before
the people: when thou wentest thorowe
the wildernes.

The earth shoke, and ỹheauens dropped
at the presence of god: euē as Sinay
also was moued at the presence of god,
whith is the god of Israel.

Thou, O god, sendest a gracyous rain
vpō thine enheritaunce: and refreshedst
it when it was wery.

Thy congregacions shal dwel therin:
for thou (O god) hast of thi goodnes pre-
pared for the poore.

The lord gaue the word: great was the
company of the preachers.

Kynges with their armyes dyd flee,
and were discomfyted: and they of the
housholde deuided the spoyle.

Though

Though ye haue lien emong ỹ pottes: yet shall ye be as the winges of a doue, that is couered with siluer wynges, and her fethers lyke golde.

When the almightie scattered kinges for their sake: then were they as whyte as snowe in Salmon.

As the hil of Basan, so is Goddes hil: euen an hyghe hill as the hill of Basan.

Why hop ye so, ye high hilles, this is gods hil in the which it pleaseth hym to dwel: yea, ỹ lord wil abide in it for euer.

The charettes of God are. xx. M. euen thousandes of Angels: and the Lorde is among them, as in the holy place of Sinay.

Thou art gone vp on hie, thou hast led captiuitie captiue, and receiued gyftes for men: yea, euen for thyne enemyes, that the lord God myghte dwel among them.

Prayled bee the lorde dayly: euen the God which helpeth vs, and powred hys benefites vpon vs.

He is our god: euen the god, of whom cometh saluacion: God is the Lorde by whom we escape death.

God shal wound the head of hys enemyes: and the heary scalpe of such a one as goeth on styll in hys wyckednes.

They

The Lord hath sayd, I will bring my people agayne as I dyd from Basan: mine owne will I bring agayn, as I did some tyme from the depe of the Sea.

That thy foote maye be dipped in the bloude of thyne enemyes: and that the tongue of thy dogges maye bee redde through thesame.

It is wel seen, O god, how thou goest: how thou, my god and king, goest in the sanctuary.

The singers goe before, the minstrels followe after: in the middest are the damosels playing with the timbrelles.

Geue thankes, O Israel, vnto God the Lord in the congregations: from the ground of the heart.

There is little Beniamin their ruler: and the Princes of Iuda their counsell, the Princes of Zabulon, and the princes of Nephtaly.

Thy god hath sente furth strength for thee: stablish the thing O god, that thou hast wrought in vs.

For thy temples sake at Ierusalem: so shall kynges bryng presentes vnto thee.

When the companye of speare men, and multitude of the mightie are scattered abroade emong the beastes of the people (so that thei humbly bring pieces of siluer:)

of syluer :)and when he hath scattered the people that delight in warre.

Then shall the Prynces come out of Egipte:the Mozians lande shall soone stretche out her handes vnto god.

Sing vnto God, O ye kingdomes of the earth:O syng prayses vnto the lozd.

Which sitteth in the heauens ouer al from the beginning:lo,he doth send out hys voice,yea and that a mightie voyce.

Ascribe ye the power to god ouer Israel:hys wozshyp and strength is in the cloudes.

O God, wonderfull arte thou in thy holy places:euen the god of Israel, he will geue strength and power vnto his people,blessed be god.

Saluum me fac. psal.lxix.

SAue me,O god:foz the waters are come in,euē vnto my soulle. Euenig prayer.

I sticke fast in the depe mire, where no groūd is:I am come into depe waters, so that the floudes ranne ouer me.

I am wery of crying,my throte is dry: my sight faileth me,foz waityng so long vpon my god.

They that hate me without a cause are moe the the heares of my head:they y that

that are myne enemyes, and would de-
ſtroye me giltles are myghtie.

I payed them the thynges that I ne-
uer toke: God thou knoweſt my ſimple-
nes, & my faultes are not hyd from thee.

Let not them that truſt in thee, O lord
god of hoſtes, be aſhamed for my cauſe:
let not thoſe that ſeke thee bee confoun-
ded, through me, O lorde god of Iſrael.

And why? for thy ſake haue I ſuffered
reproſe: ſhame hath couered my face.

I am become a ſtraūger vnto my bre-
thren: euen an aleaunte vnto my mo-
thers children.

For the zeale of thyne houſe hath euen
eaten me: and the rebukes of them that
rebuked thee are fallen vpon me.

I wept and chaſtned my ſelfe with fa-
ſtyng: & that was turned to my reproſe.

I put on a ſackcloth alſo: and they ieſ-
ted vpon me.

Thei that ſit in the gate ſpeake againſt
me: and the dronkardes make ſonges
vpon me.

But Lorde, I make my prayer vnto
thee: in an acceptable tyme.

Heare me O God, in the multytude
of thy mercy: euē in the trueth of thy ſa-
uacyon.

Take me out of the myre, that I ſynke
not:

not: Oh let me bee deliuered from them that hate me, and oute of the depe waters.

Let not the water floud drowne me, neither let the depe swalowe me vp: and let not the pit shut her mouth vpon me.

Heare me, O Lorde, for thy louynge kindnes is comfortable: turne thee vnto me, accordynge to the multitude of thy mercies.

And hyde not thy face from thy seruaunt: for I am in trouble, Oh haste thee and heare me.

Drawe nigh vnto my soule and saue it: Oh deliuer me because of myne enemies.

Thou haste knowen my reproche, my shame, and my dishonoure: mine aduersaries are all in thy sight.

Thy rebuke hath broken my hearte, I am full of heauines: I loked for some to haue pitie on me, but there was no mã, nether found I any to comfort me.

They gaue me gall to eate: and when I was thirstie, they gaue me vinegre to drinke.

Lette their table bee made a snare to take themselues withall: & let the thynges (that should haue been for their wealth) be vnto them an occasion of falling.

Let their eyes bee blynded that they see not: and euer bowe thou downe their backes.

Powre oute thine indignacion vpon them: and let thy wrathefull displeasure take holde of them.

Let their habitacion be voide: and no man to dwel in their tentes.

For they persecute hym whom thou hast smitten: & they talke how they may vexe them whom thou hast wounded.

Let them fal from one wickednesse to another: and not come into thy ryghteousnes.

Let them be wiped out of the boke of the liuyng: and not to be written among the righteous.

As for me, when I am poore and in heauinesse: thy helpe (O God) shall lifte me vp.

I wyl praise the name of God with a songe: and magnifie it with thankes geuing.

This also shal please the Lord: better then a bullocke that hathe hornes and hoofes.

The humble shall consider this, and be glad: seke ye after god, and your soule shall liue.

For the Lorde heareth the poore: and

despyseth

despyseth not his prysoners.

Let heauen and earth prayse hym: the sea, and al that moueth therein.

For God wil saue Sion, & builde the cities of Juda: that mē may dwel there, and haue it in possession.

The posteritie also of his seruauntes shall inherite it: and they that loue hys name shall dwell therein.

Deus in adiutorium. psa.lxx.

HAste thee, O God, to deliuer me: make hast to help me O Lord.

Let them be ashamed and confounded that seke after my soule: let them be turned backewarde, and put to confusion that wishe me euill.

Let them (for theyr rewarde) be soone broughte to shame: that crye ouer me, there there.

But let al those that seke thee, be toyfull and glad in thee: and let all suche as delight in thy saluacion saye alway, the Lorde be praysed.

As for me, I am poore and in miserie: haste thee vnto me (O God.)

Thou art my helper and my redemer: O Lorde make no long tarying.

In te domine speraui. psa.lxxi.

Morning prayer.

IN thee, O Lord haue I put my trust, let me neuer be put to confusion: but ridde me and delyuer me in thy righteousnes, enclyne thine eare vnto me and saue me.

Be thou my strong hold (whereunto I mai alwai resort:) thou hast promised to helpe me, for thou art my house of defence and my castle.

Deliuer me, O my God, oute of the hande of the vngodly: out of the hand of the vnrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou arte my hope euen from my youth.

Through thee haue I been holde vp euer sence I was borne: thou art he that toke me out of my mothers wombe, my prayse shalbe alway of thee.

I am become as it wer a monstre vnto many: but my sure trust is in thee.

Oh let my mouthe bee filled with thy prayse: (that I maye synge of thy glory) and honour all the daye long.

Cast me not away in the tyme of age: forsake me not when my strength fayleth me.

For mine enemies speake against me, and they that laye wayte for my soule, take theyr counsayle together, sayinge:

God

God hath forsaken hym, persecute hym and take hym, for there is none to deliuer him.

Goe not farre fro me, O god: my god, haste thee to helpe me.

Let them be confounded and perishe, that are againste my soule: let them bee couered with shame and dishonour, that seke to doe me euill.

As for me, I will patiently abide alwayes: and wyll prayse thee more and more.

My mouthe shall dayly speake of thy righteousnes & saluacion: for I know no ende thereof.

I will goe forth in the strength of the Lord god: and wil make mencion of thy righteousnes onely.

Thou (O God) hast taught me from my youth vp vntill nowe: therfore wil I tell of thy wonderous workes.

Forsake me not (O God) in mine old age, when I am graye headed: vntyll I haue shewed thy strength vnto thys generacion, and thy power to al them that are yet for to come.

Thy righteousnes (O God) is verye high, & greate thinges are thei that thou hast done: O god who is like vnto thee?

O what greate troubles and aduersy-

ties haste thou shewed me: and yet dyddest thou turne and refreshe me, yea and broughtest me frō the deepe of the earth againe.

Thou hast brought me to greate honoure: and comforted me on euery syde.

Therefore will I prayse thee and thy faithfulnesse (O God) playing vpon an instrument of musike: vnto thee wyll I synge vpon the harpe, O thou holye one of Israell.

My lippes will be fayne, whē I syng vnto thee: and so wil my soule whō thou hast deliuered.

My tongue also shal talke of thy righteousnes all the daye longe: for they are confounded & brought vnto shame, that seke to doe me euill.

Deus iudicium. psal. lxxii.

Geue the kyng thy iudgementes (O God:) and thi righteousnes vnto the kynges sonne.

Then shall he iudge the people according vnto right: and defende ỹ poore.

The mountaines also shal bring peace: and the litle hilles, ryghteousnesse vnto the people.

He shal kepe the simple folke by their right: defend the children of the poore, & punishe

punish the wrong doer.

They shall feare thee as longe as the Sunne and Moone endureth: from one generacion to another.

He shall come down like the raine into a flece of wolle: euen as the droppes ỹ water the earth.

In his time shall the righteous florish: yea, and aboundaunce of peace, so longe as the Moone endureth.

His dominiõ shalbe also from the one sea to the other: and from the floud vnto the worldes ende.

They that dwel in the wildernes shal knele before him: his enemies shal licke the dust.

The kinges of Tharsus & of the Iles shal geue presentes: the kinges of Araby and Saba shal bring giftes.

Al kinges shal fal downe before him: al nacions shal doe him seruice.

For he shal deliuer the poore when he cryeth: the nedye also, and him that hath no helper.

He shalbe fauourable vnto the simple and nedye, and shall preserue the soules of the poore.

He shal deliuer their soules frõ falshed & wrong: and deare shal their bloud be in his sight.

He shall liue, and vnto him shalbe geuen of the golde of Arabia: prayer shalbe made euer vnto hym, and dayly shall he be praysed.

There shalbe an heape of corne in the earth, hie vpon the hylles: his fruite shal shake like Libanus, and shalbe grene in the citie, like grasse vpon the earth.

His name shall endure for euer, hys name shall remaine vnder the sunne among the posteritie: which shalbe blessed through him, and al the Heathē shal prayse him.

Blessed bee the Lorde God, euen the God of Israell: which onely doeth wonderous thinges.

And blessed be the name of his maiestie for euer: & all the earth shall be filled with his maiestie. Amen. Amen.

Quam bonus Israel. psal. lxxiii.

Euening prayer.

SVrely God is louing vnto Israel: euen vnto suche as are of a cleane hearte.

Neuertheless, my feete were almost gone; my treadinges hadde welnigh slipt.

And why? I was grieued at the wicked: I doe also see the vngodlye in suche prosperitie.

For they are in no perill of death: but are

are lusty and strong.

They come in no misfortune lyke o-ther folke: neyther are they plaged lyke other men.

And this is the cause that they bee so holden with pryde: and ouerwhelmed with cruelti e.

Their eyes swell for fatnes: and thei do euen what thei lust.

They corrupt other, & speake of wicked blasphemie: their talking is against the most highest.

For thei stretche forth their mouth vnto the heauen: and their toungue goeth through the worlde.

Therefore fall the people vnto them: and thereout sucke thei no smal aduau-tage.

Tushe (saye they) howe shoulde God perceiue it: is there knoweledge in the most highest?

Loe, these are the vngodly, these prospere in the world, and these haue riches in possession: & I sayde, then haue I clen-sed my hearte in vayne, and washed my handes in innocencie.

All the daye long haue I been punyshed: and chastned euery morning.

Yea, and I had almost sayde euen as they: but loe, then should I haue cõdem-

ned

ned the generacion of thy childzen.

Then thought I to vnderstand this, but it was to hard for me.

Until I went into the Sanctuary of God: then vnderstode I the end of these men.

Namelye, how thou doest set them in slippery places: and castest them downe, and destroyest them.

O how sodainely dooe they consume: perish, and come to a fearefull ende.

Yea, euē like as a dreame when one awaketh: so shalt thou make their image to vanishe out of the citie.

Thus my hearte was grieued: and it went euen through my reynes.

So foolish was I and ignorannt: euē as it were a beast before thee.

Neuertheless, I am alwaye by thee: for thou hast holdē me by my right hād.

Thou shalt gide me with thi counsel: & afterward receiue me with glory.

Whom haue I in heauen but thee: & there is none vpon earth, that I desyre in comparison of thee.

My flesh and my hearte fayleth: but god is the strength of my heart, and my portion for euer.

For loe, they that forsake thee shall perysh: thou hast destroyed all them that

that commit fornicacion against thee.

But it is good for me to holde me fast by God, to putte my truste in the Lorde God: and to speake of all thy workes, in the gates of the daughters of Sion.

Ut quid deus repulisti. psa.lxxiiii.

O God, wherfore art thou absent frō vs so long? why is thi wrath so hoate against the shepe of thy pasture?

O thinke vpon thi congregacion: whō thou haste purchased and redemed of olde.

Thinke vpon the trybe of thyne enheritaunce: and mount Sion wherin thou hast dwelt.

Lift vp thy fete that thou mayest vterly destroie euery enemie: which hath doen euil in thy Sanctuary.

Thine aduersaries roare in the middes of thy congregacions: and sette vp theyr banners for tokens.

He that hewed timber afore out of the thicke trees: was knowen to bryng it to an excellent worke.

But nowe they breake downe all the carued woorke thereof: with axes and hammers.

Thei haue set fyre vpon thy holy places: and haue defyled the dwellynge

place

place of thy name, euen vnto the grou̇d.

Yea, they saide in their heartes, lette vs make hauocke of them altogether: thus haue thei brent vp all the houses of God in the lande.

We see not oure tokens, there is not one Prophete more: no not one is there amõg vs that vnderstandeth any more.

O God, howe long shall the aduersary do this dishonor? how long shal the enemie blaspheme thy name for euer?

Why withdrawest thou thy hande? why pluckest thou not thy righte hande out of thi bosome, to cõsume the enemy?

For God is my king of olde: the helpe that is done vpon earth, he doeth it himselfe.

Thou didst deuide the Sea, through thi power: thou brakest the heades of the Dragons in the waters.

Thou smotest the heades of Leuiathan in pieces: & gauest hym to be meate for the people in the wildernes.

Thou broughtest out fountaines and waters out of the hard rockes: thou dryedst vp mightie waters.

The daye is thine, and the nighte is thyne: thou hast prepared the lights and the Sunne.

Thou hast set all the borders of the earth:

earth: thou hast made somer and wynter.

Remember this, O Lorde, howe the enemy hath rebuked: and how the foolish people hath blasphemed thy name.

O deliuer not the soule of the Turtle Doue, vnto the multitude of ỹ enemies: and forgeat not the congregacion of the poore for euer.

Looke vpon the couenaunt: for all the earth is full of darkenesse, and cruel habitacions.

O let not the symple goe away ashamed: but let the poore & nedy geue praise vnto thy name.

Arise O god, maintaine thyne owne cause: remember how the foolish manne blasphemeth thee daylye.

Forgeat not the voyce of thyne enemies: the presumpcion of them that hate thee, encreaseth euer more and more.

Confitebimur. psal. lxxv.

Vnto thee (O God) doo we geue thankes: yea vnto thee doo we geue thankes. Morning prayer.

Thy name also is nighe: and that do thy wonderous workes declare.

When I receiue the congregacion: I shall iudge accordyng vnto ryghte.

The

The earth is weake, and all the inhabitours therof: I beare vp the pillers of it.

I sayde vnto the fooles, deale not so madly: and to the vngodlye, sette not vp your horne.

Set not vp your horne on hyghe: and speake not with a stiffe necke.

For promotion cometh neyther from the East, nor from the West, nor yet from the South.

And why? god is the iudge: he putteth downe one, and setteth vp another.

For in the hande of the Lord there is a cup, and the wine is redde: it is ful mixt, and he powreth out of the same.

As for the dregges therof: all the vngodly of the earth shal drinke them, and sucke them out.

But I wil talke of the God of Jacob: and prayse hym for euer.

All the hornes of the vngodly also wil I breake: & the hornes of the righteous shalbe exalted.

Notus in Iudea. psal. lxxvi.

IN Jewry is God knowen: hys name is greate in Israell.

At Salem is his tabernacle: and his dwelling in Sion.

There brake he the arowes of ỹ bowe: the

the shielde, the sweord, and the battayle.

Thou art of more honour and might: then the hylles of the robbers.

The proude are robbed, thei haue slept their sleepe: and all the menne (whose handes were mightie) haue founde nothyng.

At thy rebuke (O God of Jacob) both the charret and horse is fallen.

Thou, euen thou art to be feared: and who may stande in thy sight, when thou art angry?

Thou diddest cause thy iudgement to be heard from heauen: the earth trembled and was styll.

When God arose to iudgement: and to helpe al the meke vpon earth.

The fearcenes of man shall turne to thy prayse: and the fearcenesse of other shalt thou restraine.

Promise vnto the Lorde your God, and kepe it all ye that be rounde aboute him: bring presentes vnto him that ought to be feared.

He shal restrayne the spirite of Princes: and is wonderful emong the kinges of the earth.

Voce mea ad dominum. psa.lxxvii.

I wyll

I will crie vnto GOD with my voyce: euen vnto god wil I crie with my voice, & he shall hearke vnto me.

In the tyme of my trouble I sought the Lord: my sore ranne and ceased not, in the nighte season my soule refused cõfort.

When I am in heauines, I wil thinke vpon God: when my heart is vexed, and wil complaine.

Thou holdest mine eyes wakyng: I am so feble that I cannot speake.

I haue considered the daies of olde: and the yeres that are past.

I call to remembraunce my song: and in the night I common with mine owne heart, and searche out my spirites.

Will the Lorde absente himselfe for euer: and will he be no more entreated:

Is his mercye cleane gone for euer: & is his promise come vtterly to an ende for euermore:

Hath god forgotten to bee gracious: and will he shut vp his louing kindnesse in displeasure:

And I sayd, it is mine owne infirmitie: but I will remember the yeares of the righthande of the most highest.

I will remember the woorkes of the

lord:

Lord: and call to mind thy woonders of alde tyme.

I wil thinke also of al thy woorkes: & my talking shalbe of thy doinges.

Thy way, O God is holye: who is so great a god as our god?

Thou art the god that doth wonders: and hast declared thy power amonge people.

Thou hast mightelye delivered thy people: euen the sonnes of Jacob and Joseph.

The waters sawe thee, O God: the waters sawe thee and were afrayd, the depthes also wer troubled.

The cloudes powred out water, the ayre thundred: and thine arowes went abroade.

The voyce of thy thunder was heard rounde about: the lightninges shone vpon the grounde, the earth was moued and shooke withall.

Thy waye is in the sea, & thy pathes in the great waters: and thy foteteppes are not knowen.

Thou leddest thy people lyke sheepe: by the hand of Moyses and Aaron.

Attendite populc. psa. lxviii.

Euening prayer.

HEare my lawe, O my people: encline youre eares vnto the wordes of my mouth.

I will open my mouth in a parable: I will declare harde sentences of olde.

Which we haue heard and knowen: and such as our fathers tolde vs.

That we should not hyde thē from the children of the generations to come: but to shew the honor of the lord, his mighti & wonderful workes that he hath done.

He made a couenaunt with Jacob, & gaue Israel a law: which he cōmaunded our forefathers to teache their children.

That their posteritie might know it: and the childrē which wer yet vnborne.

To the intente that when they came vp: they might shewe their children the same.

That they might putte their truste in god: & not forgeat the workes of god, but to kepe his commaundementes.

And not to bee as their forefathers, a faythles and stubburne generatiō: a generation that set not their heart aright, and whose spirit cleaueth not stedfastly vnto God.

Lyke as the children of Ephraim: which being harnesed, & carying bowes

turned

turned themselues backe in the daye of battayle.

They kept not the couenaunt of god: and would not walke in his lawe.

But forgat what he had doone: & the wonderful woorkes that he had shewed for them.

Marueylous thinges didde he in the sight of our fathers in the lād of Egipt: euen in the field of Zoan.

He deuided the sea, and let them goe through: he made the waters to stande on a heape.

In the day time also he led them with a cloude: and al the nyght through, with a light of fyer.

He claue the harde rockes in the wildernesse: and gaue them drinke thereof, as it had been out of the great depth.

He brought waters out of the stonye rocke: so that it gusshed oute lyke the riuers.

Yet for all thys, they sinned more agaynst hym: & prouoked the most hyghest in the wildernesse.

They tempted God in their heartes: and required meate for their lust.

They spake agaynste God also, saying: shall GOD prepare a table in the wildernesse?

He smote the stony rocke in dede, that the water guished out, and the streames flowed withall: but can he geue bread also, or prouyde flesshe for hys people?

When the Lorde hearde thys, he was wroth: so the fyre was kindled in Jacob, and there came vp heauy displeasure agaynst Israell.

Because they beleued not in god: and put not theyr truste in his helpe.

So he cõmaunded the cloudes aboue: and opened the doores of heauen.

He rained downe Manna also vpon them for to eate: and gaue them foode from heauen.

So man did eate Angels foode: for he sent them meate ynough.

He caused the East wind to blow vnder the heauen: and throughe his power he brought in the Southwest wind.

He rained flesshe vpon them as thicke as duste: and fethered foules lyke as the sande of the Sea.

He let it fall among theyr tentes: and round about theyr habitacion.

So they dyd eate, and were well fylled: for he gaue them theyr owne desyre, they wer not disappoynted of theyr lust.

But while the meate was yet in their mouthes, the heauy wrath of God came vpon

vpon them: and slewe the welthyest of them, yea, and smote downe the chosen men that wer in Israell.

But for al this, they sinned yet more: and beleued not his wōderous workes.

Therfore their daies did he consume in vanitie: and their yeres in trouble.

When he slew them, thei sought him: and turned them earlye, and enquired after God.

And they remembred that God was their strength: and that the hygh God was theyr redemer.

Neuertheles, they did but flatter hym with theyr mouthes: & dissembled with him in theyr tongues.

For theyr heart was not whole with him: neither continued they stedfaste in his couenaunt.

But he was so mercifull: that he forgaue theyr mysdedes, and destroyed them not.

Yea, manye a tyme tourned he hys wrath away: and woulde not suffer hys whole displeasure to aryse.

For he considered that they were but flesh: and that they were euen a wynde that passeth away, and cummeth not agayne.

Many a time did they prouoke hym

in the wildernesse: and grieued hym in the deserte.

They turned backe, & tempted God: & moued the holy one in Israell.

They thought not of his hand: and of the daye when he deliuered them from the hande of the enemie.

How he had wrought his miracles in Egipt: and his wonders in the fielde of Soan.

He turned theyr waters into bloude: so that they myghte not drynke of the riuers.

He sent lyce among them, & deuoured them vp: and frogges to destroye them.

He gaue their fruites vnto the caterpyller: and their labour vnto the grassehopper.

He destroyed their vines with haylestones: and their mulberytrees with the frosse.

He smote theyr cattell also with haylestones: and their flockes with hote thunderbaltes.

He cast vpon the the furiousnes of his wrath: angre, displeasure, and trouble, and sent euil Angels among them.

He made a way to his indignacion, & spared not theyr soule from death: but gaue theyr life ouer to the pestilence.

And

And smote all the fyrst borne in Egypt,
the most principall and mightiest in the
dwellinges of Ham.

But as for hys owne people, he ledde
them forth like shepe: and carried them
in the wildernesse lyke a flocke.

He brought them out safely, that they
should not feare: & ouerwhelmed theyr
enemies with the sea.

And brought them in the borders of
his sanctuarye: euen in his mountayne,
which he purchased with his right hand.

He caste out the heathen also before
them: caused their land to be deuided a-
mong thē for an heritage, and made the
tribes of Israel to dwell in their tentes.

So they tempted & displeased the most
high god: and kept not his testimonies.

But turned theyr backes, & fel awaye
like their forefathers: starting aside like
a broken bowe.

For they grieued him with their hyll
altars: and prouoked him to displeasure
with their ymages.

When god heard this, he was wroth:
and toke sore displeasure at Israel.

So that he forsoke the tabernacle in
Silo: euen the tent that he had pitched
among them.

He deliuered their power to captiuitie:

and theyr beauty into the enemies hād.

He gaue his people ouer also into the sweord: and was wroth with his inheritaunce.

The fyre consumed the young men: and theyr maydens were not geuen to mariage.

Theyr Prieftes were slayne with the sweord: and there were no widowes to make lamentacion.

So the Lorde awaked as one oute of slepe: and like a Giaunt refreshed with wyne.

He smote his enemies in the hynder partes: & put them to a perpetual shame.

He refused the tabernacle of Joseph: and chose not the tribe of Ephraim.

But chose the trybe of Juda: euen the hyll of Sion which he loued.

And there he builded his temple on hie: & layde the foundacion of it lyke the ground which he hath made cōtinually.

He chose Dauid also hys seruaunte and tooke hym awaye from the sheepe folde.

As he was folowing the ewes greate with young ones: he tooke him that he might fede Jacob his people, and Israel his enheritaunce.

So he fed them with a faythfull and

true

true hearte: and ruled them prudently with all his power.

Deus venerunt. Psalm lxxix.

O God, the Heathen are come into thy inheritaunce: thy holy temple haue they defiled, and made Jerusalem an heape of stones. Morning prayer.

The dead bodies of thy seruauntes haue they geuen to be meate vnto foules of the ayre: and the flesh of thy sainctes, vnto the beastes of the lande.

Their bloud haue they shed like water on euery syde of Jerusalem: & there was no man to burie them.

We are become an open shame to our enemies: a very scorne and derision vnto them that are round about vs.

Lord, how long wilt thou be angry: shal thy gelousi burne like fire for euer?

Powre out thyne indygnacion vpon the Heathē that haue not knowen thee: and vpon the kingdomes that haue not called vpon thy name.

For they haue deuoured Jacob: and laid waste his dwelling place.

O remembre not our olde sinnes, but haue mercy vpon vs: and that soone, for we are come to great misery.

Helpe vs, O god of our saluacion, for the glorye of thy name: O deliuer vs, and

and be merciful vnto our sinnes for thy name sake.

Wherefore doe the Heathen say: where is now their God?

O let the vengeaūce of thy seruaūtes blood that is shed: be openly shewed vpō the Heathen in our sight.

O let the sorowfull sighing of the prisoners come before thee: according to the greatenesse of thy power, preserue thou those that are appointed to dye.

And as for the blasphemie (wherwith our neighbours haue blasphemed thee) reward thou them O Lord, seuen folde into their bosome.

So we that be thy people, and sheepe of thy pasture, shall geue thee thankes for euer: and wil alwaye be shewing forth thy prayse, frō generaciō to generaciō.

Quiregis Israel. psal.lxxx.

HEare O thou shepeherd of Israel, thou that leadest Joseph like a sheepe: shew thy selfe also, thou that sittest vpon the Cherubins.

Before Ephraim, Ben Jamin, and Manasses: stirre vp thy strength, & come and helpe vs.

Turne vs agayne O God: shewe the light of thy countenaunce, and we shall be whole.

O Lord

O Lord God of hostes: how long wilt thou bee angrye with thy people that prayeth?

Thou fedest them with the bread of teares: and geuest them plenteousnes of teares to drinke.

Thou hast made vs a very strife vnto oure neyghboures: and our enemies laugh vs to scorne.

Turne vs agayn, thou god of hostes: shew the light of thy countenaunce, and we shalbe whole.

Thou hast brought a vyne out of Egipt: thou hast cast out the Heathen and planted it.

Thou madest rowme for it: and when it had taken roote, it filled the lande.

The hilles were couered with the shadowe of it: and the boughes therof were like the goodly Cedre trees.

She stretched out her braunches vnto the Sea: and her boughes vnto the riuer.

Why hast thou then broken downe her hedge: that all they which go by, plucke of her grapes.

The wild bore out of the wood doeth roote it vp: and the wylde beastes of the field deuoure it.

Turne thee again, thou god of hostes,

loke

loke downe from heauen: behold and visite this vine.

And the place of the vineyarde that thy righte hande hath planted: and the braunche that thou madest so strong for thy selfe.

It is brent with fyer, and cut downe: and they shal perish at the rebuke of thy countenaunce.

Let thy hand be vpon the man of thy righthande: and vpon the sonne of man whom thou madest so strong for thyne owne selfe.

And so will not we go backe frō thee: Oh let vs liue, and we shal cal vpon thy name.

Turne vs againe O Lorde God of hostes: shew ỹ light of thy countenance, and we shalbe whole.

Exultate deo. psa. lxxxi.

Sing we merely vnto god our strength: make a chereful noise vnto the God of Iacob.

Take the Psalme, bring hether the tabret: the mery harpe with the lute.

Blowe vp the trumpet in the newe moone: euen in the time appointed, and vpon our solemne feast daye.

For this was made a statute for Israel: and a

and a lawe of the God of Jacob.

This he ordeyned in Joseph for a testimonie: when he came oute of the lande of Egipt, and had heard a straunge language.

I eased his shoulder from the burthē: and his handes were deliuered frō (making the pottes.)

Thou calledst vpon me in troubles, & I deliuered thee: and hearde thee, what time the storme fell vpon thee.

I proued thee also: at the waters of stryfe.

Heare, O my people, and I will assure thee O Israell, if thou wilt harken vnto me.

There shall no straunge God bee in thee: neyther shalt thou worshipp anye other God.

I am the lord thy god, which brought thee out of the lande of Egipt: open thy mouth wide, and I shall fill it.

But my people woulde not heare my voyce: and Israel would not obey me.

So I gaue them vp into theyr owne heartes lust: and let them folowe theyr owne ymaginations.

O that my people would haue harkened vnto me: for if Israel had walked in my wayes.

I should

I ſhould ſone haue put downe theyr enemies: and turned my hand againſt their aduerſaries.

The haters of the lorde ſhoulde haue been found lyers: but their time ſhoulde haue endured for euer.

He ſhould haue fedde them alſo with the fyneſt wheate floure: and with hony out of the ſtony rocke, ſhould I haue ſatisfyed thee.

Deus ſtetit. pſa. lxxxii.

Euenig prayer.

GOd ſtandeth in the congregacion of Princes: he is iudge among Goddes.

How long wil ye geue wrong iudgement: and accepte the perſones of the vngodlye?

Defend the poore and fatherleſſe: ſee that ſuche as bee in nede and neceſſitie haue right.

Deliuer the outecaſt and poore: ſaue them from the hande of the vngodly.

They wil not be learned, nor vnderſtand, but walke on ſtil in darkenes: all ẏ foundaciõs of ẏ earth be out of courſe.

I haue ſayde: ye are Goddes, and ye all are children of the moſt hygheſt.

But ye ſhal dye like menne: and fall like one of the Princes.

Ariſe, O God, ẏ iudge thou the earth: for

for thou shalte take all heathen to thyne enherytaunce.

Deus quis similis. psa.lxxxiii.

HOlde not thy tongue, O God: kepe not still silence, refrayne not thy selfe, O God.

For loe, thine enemies make a murmuryng: and they that hate thee have lift up their head.

They have imagined craftely against thy people: and taken counsayle against thy secret ones.

They have said, come and let vs roote them out that they be no more a people: and that the name of Israel maye be no more in remembraunce.

For they have cast their heades together with one consente: and are confederate against thee.

The Tabernacles of the Edomites & the Ismaelites: the Moabites and Hagarenes.

Gebal and Ammon, and Amelech: the Philistines, with them y dwel at Tyre.

Assur also is joyned vnto them: & hath holpen the children of Loth.

But do thou to them as vnto the Madianites: vnto Sisera, and vnto Jabin, at the brooke of Rison.

Which perished at Endor: and became

as

as the dong of the earth.

Make them and their Princes lyke Oreb and Zeb: yea, make all their Princes lyke as Zeba and Salmana.

Which saye: let vs take to our selues the houses of god in possession.

O my God, make them lyke vnto a wheele: as the stubble before the wynd.

Like as the fyer that burneth vp the wood: and as the flame that consumeth the mountaynes.

Persecute them euen so with thy tempeste: and make them afrayde with thy storme.

Make their faces ashamed, O lorde: that they may seke thy name.

Let them be confounded and vered euer more and more: let them be putte to shame and perishe.

And they shall know that thou (whose name is Jehouah:) arte onlye the most highest ouer al the earth.

Quam dilecta. psa. lxxxiiii.

HOwe amyable are thy dwellinges: thou lord of hostes:

My soule hath a desire & longing to entre into the courtes of the Lorde: my hearte and my flesshe reioyce in the liuing God.

Yea, the sparowe hath founde her an houle,

houſe, and the ſwallow a neſt, where ſhe may lay her yonge: euen thy aulters O Lord of hoſtes, my king and my god.

Bleſſed are they that dwel in thy houſe: they will be alwaye praysyng thee.

Bleſſed is that man, whoſe ſtrength is in thee: in whoſe heart are thy wayes.

Which going through the vaile of miſery, vſe it for a well: and the pooles are fylled wyth water.

They wil goe fro ſtrength to ſtrength: and vnto the god of gods appeareth euery one of them in Sion.

O lord god of hoſtes, heare my prayer: harken O god of Iacob.

Behold, O god, our defender: & looke vpon the face of thyne annoynted.

For one daye in thy courtes: is better then a thouſande.

I had rather bee a doore keper in the houſe of my god: the to dwel in the tētes of vngodlyneſſe.

For the Lord God is a lyghte and defence: the lord wil geue grace and worſhip, and no good thyng shal he withhold from them that lyue a godly lyfe.

O Lorde God of hoſtes: bleſſed is the man that putteth his truſt in thee.

Benedixiſti dōmine. pſa. lxxxv.

LOrde thou art become gracious vnto thy lande: thou hast turned awaye the captiuitie of Jacob.

Thou hast forgeuen the offence of thy people: & couered all their synnes.

Thou hast taken awaye all thy displeasure: and turned thy selfe from thy wrathfull indignacion.

Turne vs then, O God, our sauiour: and let thyne angre ceasse from vs.

Wilt thou be displeased at vs for euer? and wilt thou stretche out thy wrath frō one generacyon to another?

Wilt thou not turne againe and quicken vs? that thy people maye reioyce in thee?

Shewe vs thy mercye, O Lorde: and graunt vs thy saluacion.

I wil harken what the lord God wyll saye concerning me: for he shall speake peace vnto his people, & to his saintes, that they turne not againe.

For his saluacīō is nye them that feare him: that glory may dwel in oure lande.

Mercye and trueth are met together: righteousnes and peace haue kissed eche other.

Trueth shall florishe out of the earth: and ryghteousnesse hath looked downe from heauen.

Yea,

Yea, the Lord shal shew louing kindnesse: and oure lande shall geue her encrease.

Righteousnes shall goe before hym: and he shall dyrecte hys goyng in the waye.

Inclina domine aurem. psa.lxxxvi.

Bowe down thine eare, O Lord, and heare me: for I am poore and in misery. Morning prayer.

Preserue thou my soule, for I am holy: my god saue thy seruaunt, that putteth hys trust in thee.

Be merciful vnto me, O lorde: for I wyll call dayly vpon thee.

Comfort the soule of thy seruaunt: for vnto thee (O Lorde) doe I lyfte vp my soule.

For thou Lorde arte good and gracyous: and of greate mercy vnto all them that call vpon thee.

Geue eare Lord vnto my prayer: and ponder the voyce of mine humble desires.

In the tyme of my trouble I wyll call vpon thee: for thou hearest me.

Among the gods there is none like vnto thee (O lord:) there is not one that can doe as thou doest.

All nacions whom thou hast made,

shall come and worshyp thee, O Lorde: and shall glorifye thy name.

For thou art greate, and doest wonderous thynges: thou art god alone.

Learne me thy waye (O lorde) and I wyll walke in thy trueth: O knytte my hearte vnto thee, that it maye feare thy name.

I wil thanke the, O lorde my god, with all my hearte: and wyll prayse thy name for euermore.

For greate is thy mercye towarde me: and thou hast deliuered my soule from the nethermost hell.

O God, the proude are risen against me: and the congregacyon of naughtye men haue sought after my soule, and haue not set thee before theyr eyes.

But thou, O lorde god, art full of compassion and mercy, long suffering, plenteous in goodnes and trueth.

O turne thee then vnto me, and haue mercy vpon me: geue thy strength vnto thy seruaunte, and helpe the sonne of thyne handemayde.

Shewe some good token vpon me for good, that they which hate me maye see it, and be ashamed: because thou Lorde hast holpen me and comforted me.

Fundamenta eius.

Her

HEr foundacions are vpon the holy hilles: the lord loued the gates of Sion, more then all the dwellinges of Iacob.

Very excellent thinges are spoken of thee: thou citie of god.

I will thinke vpon Rahab and Babylon: with them that knowe me.

Beholde ye the Philistines also: and they of Tyre, with the Morians, lo, there was he borne.

And of Syon it shalbe reported, that he was borne in her: and the most high shall stablishe her.

The Lorde shall rehearse it when he writeth vp the people: that he was borne there.

The syngers also and Trumpetters shall be rehearse: all my welles shalbe in thee.

Domine deus salutis. psa.lxxxviii.

O Lorde god of my health vpon, I haue cryed day & nighte before thee: O let my prayer entre in to thy presence, & enclyne thyne eare to my callyng.

For my soule is full of trouble: and my lyfe draweth nigh vnto hell.

I am counted as one of them that goe down vnto the pyt: and I haue been eue

as a man that hath no strength.

Free among the dead, like vnto them that be wounded and lye in the graue, which be out of remembraunce: and are cut away from thy hande.

Thou hast layed me in the lowest pit, in a place of darkenes: and in the deepe.

Thine indignation lyeth hard vpon me: and thou hast vexed me with all thy stormes.

Thou hast put awaye myne acquayntaunce farre fro me: and made me to be abhorred of them.

I am so fast in prison: that I cannot geat forth.

My syghte fayleth for verye trouble: Lord I haue called dayly vpon thee, I haue stretched out my hãdes vnto thee.

Doest thou shew wonders among the dead? or shal the dead ryse vp again and prayse thee?

Shall thy louing kindnes be shewed in the graue? or thy faythfulnesse in destruction?

Shall thy wonderous woorkes bee knowẽ in the darke? and thy righteousnes in the lande, where all thynges are forgotten?

Vnto thee haue I cried, O LORD: and earlye shall my prayer come before

fore thee.

Lord why abhorrest thou mi soule: and hydest thy face from me?

I am in misery, and like vnto him that is at the poynte to dye: (euen from my youth vp) thy terrours haue I suffered, with a troubled mynde.

Thy wrathful displeasure goeth ouer me: and the feare of thee hath vndoone me.

They came rounde aboute me daylye lyke water: and compassed me together on euery syde.

My louers and frendes hast thou put away from me: and hyd myne acquayntaunce out of my syght.

Misericordias domini. psal.lxxxix.

MY song shalbe alway of the louing kindnes of the lord: with my mouth wil I euer be shewing thy trueth: from one generacion to another. Euenig prayer.

For I haue said, merci shalbe set vp for euer: thy trueth shalte thou stablyshe in the heauens.

I haue made a couenaunte with my chosen: I haue sworne vnto Dauid my seruaunte.

Thy sede wyl I stablishe for euer: and

sette vp thy throne from one generacion to another.

O Lorde, the very heauens shal prayse thy wonderous workes: and thy trueth in the congregacyon of the sayntes.

For who is he among the cloudes: that shalbe compared vnto the Lorde.

And what is he among the Gods: that shalbe lyke vnto the Lorde?

God is very greatly to be feared in the counsaile of the Saintes: and to be had in reuerence of all them that are about hym.

O lord god of hostes: who is lyke vnto thee? thy trueth (most mighty lord) is on euery syde.

Thou rulest the rageyng of the Sea: thou stillest the wawes therof, when thei aryse.

Thou hast subdued Egypte, and destroyed it: thou hast scattered thyne enemyes abroade with thy mighty arme.

The heauens are thyne, the earth also is thyne: thou hast layd the foundacyon of the rounde worlde, and all that therin is.

Thou hast made the North, and the South: Tabor and Hermon, shall reioyce in thy name.

Thou

Thou hast a mightie arme: strong is thy hande, and high is thy right hande.

Righteousnes & equitie is the habytacion of thy seate: mercy and trueth shall goe before thy face.

Blessed is the people (O Lorde) that can reioyce in thee: they shall walke in the light of thy countenaunce.

Their delyghte shall bee daylye in thy name: and in thy righteousnes shall they make their boast.

For thou art the glory of their strength: and in thy louing kindnes thou shalt lift vp our hornes.

For the Lord is our defence: the holye one of Israel is our kyng.

Thou spakest sometime in visions vnto thy Saintes, and sayest: I haue layd helpe vpon one that is mightie, I haue exalted one chosen out of the people.

I haue founde Dauyd my seruaunte: with my holye oyle haue I annoynted hym.

My hand shal hold hym fast: and my arme shall strengthen hym.

The enemye shall not be able to doe him violence: the sonne of wickednesse shall not hurte hym.

I shall smyte downe his foes before hys face: and plage them that hate

hate hym.

My trueth also and my mercy shalbe with hym: and in my name shal his horne be exalted.

I wyll set hys dominion also in the sea: and hys ryght hand in the floudes.

He shall call me: thou arte my father, my god, and my strong saluation.

And I will make him my fyrst borne: hygher then the kinges of the earth.

My mercy wyl I kepe for him for euermore: and my couenaunte shal stand fast wyth hym.

His sede also wyll I make to endure for euer: and hys throne as the dayes of heauen.

But if hys children forsake my lawe: and walke not in my iudgementes.

Yf they breake my statutes, and kepe not my commaundementes; I wyll visite their offences with the rodde, and their synne wyth scourges.

Neuertheles, my louing kyndnesse wyll I not vtterlye take from hym: nor suffre my trueth to fayle.

My couenaunt wil I not breake, nor alter the thing that is gone oute of my lyppes: I haue sworne once by my holynes, that I will not faile Dauid.

Hys sede shall endure for euer: & hys seate

seate is lyke as the sunne before me.

He shall stande faste for euermore as the mone: and as the faythful wytnes in heauen.

But thou hast abhorred and forsaken thyne annoynted: and art displeased at hym.

Thou hast broken the couenaunte of thy seruaunt: and cast hys croune to the grounde.

Thou hast ouerthrowen all hys hedges: and broke down his strong holdes.

All they that goe by, spoyle him: and he is become a rebuke to his neighbours.

Thou hast set vp the right hand of his enemyes: and made al hys aduersaryes to reioyce.

Thou hast taken away the edge of his sword: and geuest him not victory in the battayle.

Thou hast put out his glory: and caste hys throne downe to the grounde.

The dayes of his youth hast thou shortned: and couered him with dishonoure.

Lord, how long wilt thou hide thy self, for euer? and shall thy wrath burne lyke fier?

O remember how shorte my tyme is: wherefore hast thou made al menne, for nought?

What

What man is he that liueth, and shall not see death: and shall he deliuer his own soule from the hande of hell?

Lord, where are thy olde louing kindnes: which thou swarest vnto Dauid in thy trueth?

Remember (Lord) the rebuke that thy seruaunts haue: and how I doe beare in my bosome the rebukes of many people.

Wherewith thyne enemyes haue blasphemed thee: and slaundered the foote steppes of thine anoynted, praised be the Lord for euermore, Amen.

Domine refugium. psal.xc.

Morning prayer.

LOrde thou hast been our refuge: from one generacyon to another.

Before the mountaynes were brought forth, or euer the earth and the world were made, thou art god from euerlastyng, and worlde without ende.

Thou turnest man to destruccyon: agayne thou sayest, come agayne ye children of men.

For a thousande yeares in thy syghte, are but as yesterday: seyng that is paste as a watche in the night.

Assone as thou scatterest them, thei are euen as a slepe: and fade away sodeynly like

lyke the graſſe.

In the morning it is grene and groweth vp: but in ỳ euening it is cut down, (dried vp) and withered.

For we conſume away in thy diſpleaſure: and are afrayed at thy wrathfull indignacion.

Thou haſt ſet our miſdeedes before the: and our ſecrete ſinnes in the light of thy countenaunce.

For when thou art angry, all our daies are gone: we bring our yeres to an end, as it were a tale that is tolde.

The dayes of our age are three ſcore yeares and ten, and though men bee ſo ſtrong that they come to foure ſcore yeares: yet is their ſtrength then but labour and ſorow, ſo ſore paſſeth it away, and we are gone.

But who regardeth the power of thy wrath: for euen thereafter as a mã feareth, ſo is thy diſpleaſure.

O teache vs to numbre our daies: that we may applye our hearties vnto wyſedome.

Turne thee agayne (O Lorde) at the laſte: & be gracious vnto thy ſeruautes.

O ſatiſſie vs wyth thy mercy, and that ſone: ſo ſhal we reioyſe and be glad all the dayes of our lyfe.

Comforte

Comfort vs again, now after the time that thou hast plaged vs: & for the yeres wherein we haue suffered aduersitie.

Shew thy seruauntes thy worke: and their children thy glory.

And the glorious maiestie of the lorde oure God be vpon vs: prospere thou the worke of oure handes vpon vs, O prospere thou our handy worke.

Qui habitat. psal. xci.

WHoso dwelleth vnder ỹ defence of the most high: shal abide vnder the shadow of ỹ almightie.

I wil say vnto the lord: thou arte my hope and my strong holde, my God, in hym wil I trust.

For he shal deliuer thee from the snare of the hunter, and from the noysome pestilence.

He shal defend thee vnder his wynges, and thou shalt be safe vnder his fethers: his faithfulnesse and trueth shall be thy shielde and buckeler.

Thou shalt not be afraied for any terrour by nighte: nor for the arrowe that flyeth by daye.

For the pestilence that walketh in the darkenes: nor for the sickenesse that destroyeth

stroyeth in the noone daye.

A thousand shal fal beside thee: and ten thousand at thy right hande, but it shall not come nigh thee.

Yea, with thine eyes shalt thou behold: and see the rewarde of the vngodly.

For thou Lord art my hope: thou hast set thyne house of defence very hye.

There shall no euil happen vnto thee: neyther shall any plague come nye thy dwellyng.

For he shall geue his Aungels charge ouer thee: to kepe thee in all thy wayes.

They shal beare thee in their handes: that thou hurt not thy fote agaynste the stone.

Thou shalt goe vpon the Lion and adder: the yonge lion and the dragon shalt thou treade vnder thy fete.

Because he hath set his loue vpon me, therefore shal I delyuer him: I shall set hym vp, because he hath knowen my name.

He shal call vpon me, and I wil heare hym: yea, I am wyth hym in trouble, I wyl delyuer hym, and bryng hym to honoure.

With long life will I satisfie him: and shewe hym my saluacyon.

Bonum

Bonum est confitere. Psal. xcii.

IT is a good thig to geue thākes vnto the Lorde: and to synge prayses vnto thi name, O most high. To tell of thy louing kindnesse early in the morning: and of thy trueth in the nighte season.

Upon an instrument of ten strynges, and vpon the lute: vpon a loude instrumente, and vpon the harpe.

For thou Lorde hast made me glad throughe thy worckes: and I will reioice in geuing prayse, for the operacyons of thy handes.

O lord, how glorious are thy worckes: and thy thoughtes are very depe.

An vnwise man doeth not wel consider this: and a foole doeth not vnderstande it.

When the vngodly are grene as the grasse, and when all the workers of wyckednes doe florysshe: then shal they be destroyed for euer, but thou Lorde art the most high for euermore.

For lo, thyne enemyes, O Lorde, lo thyne enemyes shall perysshe: and all the workers of wickednes shalbe destroied.

But my horne shalbe exalted lyke the horne of an vnicorne: for I am anointed with freshe oyle.

Mine

Myne eye also shall see hys lust of mine enemies: and mine eare shal heare hys desyre of the wycked that ryse vp against me.

The ryghteouse shall florysshe lyke a Palme tree: and shall spreade abroade lyke a Cedre in Libanus.

Such as be planted in the house of the Lorde: shal florisshe in the courtes (of the house of our god.)

Thei shal also bring forth more fruite in their age, and shalbee fat and well lyking.

That thei maie shewe howe true the Lorde my strength is: and that there is none vnrighteousnes in him.

Dominus regnauit. psa. xciii.

THe Lorde is king, & hath put on glorious apparel: the Lord hath put on his apparell, and gyrded himself with strength. Euenig prayer.

He hath made the rounde worlde so sure: that it cannot be moued.

Euer sence the world began hath thy seate been prepared: thou art from euerlastyng.

The floudes are risen (O Lorde) the floudes haue lift vp their noise: ỹ floudes lift vp theyr waues.

The waues of the sea are mightye, &

rage horribly: but yet the lord that dwelleth on hye is mightier.

Thy testimonies O Lorde are verie sure: holinesse becometh thine house for euer.

Deus vltionum. psalme. XCiiii.

O Lord god to whom vengeaunce belongeth: thou God to whom vengeaunce belōgeth, shew thy selfe.

Arise thou iudge of the worlde: and reward the proude after theyr deseruing.

Lorde howe long shall the vngodlye: how long shal the vngodly triumphe?

How long shal all wicked doers speake so disdainfully: and make such proude boasting.

They smite down thy people, O lorde and trouble thine heritage.

They murther the widdowe, and the straunger: & put the fatherlesse to death.

And yet they saye, tushe, the Lord shal not see: neyther shall the God of Jacob regarde it.

Take heede, ye vnwyse amonge the people: O ye fooles, when wyl ye vnderstande?

He that planted the eare, shal he not heare?

heare? or he that made the eye, shall he not see?

Or he that nurtereth the Heathen: it is he that teacheth man knowledge, shal not he punishe?

The Lord knoweth the thoughtes of man, that they are but vayne.

Blessed is the man, whō thou chastenest (O lord:) and teachest him in thy lawe.

That thou mayst geue hym pacyence in time of aduersitie: vntyll the pyt bee digged vp for the vngodly.

For the Lorde wyl not fayle hys people: neyther wyll he forsake hys enheritaunce.

Vntyll ryghteousnesse turne againe vnto iudgemente: all suche as be true of heart shall folowe it.

Who wyl ryse vp with me against the wicked? or who wyll take my parte against the euil doers?

Yf the Lord had not helped me: it had not fayled, but my soule had been put to sylence.

But when I sayde, my foote hath slipped: thy mercye (O LORD) helped me vp.

In the multitude of the sorowes that I had in my hearte: thy comfortes haue refreshed my soule.

Wilt thou haue any thing to do with the stole of wickednes: which imagineth mischiefe as a lawe?

They gather them together agaynst the soule of the righteous, and condemne the innocent bloude.

But the Lord is my refuge: and my god is the strength of my confidence.

He shall recompence them their wickednes: and destroye them in theyr owne malice, yea the Lorde our God shall destroye them.

Venite exultemus. psal. xcv.

Morning prayer.

COme, let vs syng vnto the lord: let vs heartelye reioyce in the strength of our saluacion.

Let vs come beefore hys presence with thankes geuyng: and shewe our selues glad in hym with Psalmes.

For the Lorde is a greate God: and a great kyng aboue al Gods.

In his hande are all the corners of the earth: and the strength of the hylles is his also.

The sea is his and he made it: and his handes prepared the drye lande.

O come, let vs worship and fal down: and kneele beefore the Lorde oure maker.

For he is (the Lord) our God: and we are

are the people of his pasture, & the shepe of his handes.

To daye if ye will heare hys voyce, harden not youre heartes: as in the prouocation, and as in the daye of temptation in the wildernes.

When your fathers tempted me, proued me, and saw my workes.

Fortye yeares longe was I gryeued with that generation, and sayde: it is a people that doo erre in theyr heartes, for they haue not knowen my wayes.

Unto whom I sware in my wrathe: that they should not entre into my reste.

Cantate domino canticum. psa. xcvi.

O Sing vnto the lord a new song: sing vnto the lorde al the whole earth.

Sing vnto the lord, and praise his name: be telling of his saluation frō daye to daye.

Declare his honour vnto the Heathē: and his wonders vnto al people.

For the Lorde is greate, and cannot worthelye bee praysed: he is more to bee feared then all gods.

As for al the Gods of the Heathē: they be but Idols, but it is the Lorde ỹ made the heauens.

Glorye and worshipp are before hym: power and honour are in his Sanctuarye.

Ascribe vnto the lorde (O ye kinredes of the people:) ascribe vnto the lord worshipp and power.

Ascrybe vnto the lorde the honor due vnto hys name: bring presentes, & come into his courtes.

O worshipp the lorde in the beautie of holynesse: let the whole earth stande in awe of hym.

Tell it out among the heathen that the lord is king: and that it is he whiche hath made the round worlde so fast that it cannot bee moued, and howe that he shall iudge the people righteously.

Let the heauens reioyce, and let the earth bee glad: let the sea make a noyse, and all that therein is.

Let the fielde bee ioyfull, and all that is in it: then shall all the trees of the wood reioyce before the lorde.

For he cometh, for he cometh to iudge the earth: & with righteousnesse to iudge the worlde, and the people wyth hys trueth.

Dominus regnauit. psal. Xcvii.

The

THe lord is king: the earth maye be glad thereof, yea y multitude of the Iles maie be glad therof.

Cloudes & darkenes are rounde about him: righteousnes and iudgemēte are the habitacion of his seate.

There shall goe a fyre before him: and burne vp his enemies on euery syde.

His lightninges gaue shine vnto the worlde: the earth sawe it and was afrayde.

The hilles melted like ware at the presence of the lord: at the presence of y lord of the whole earth.

The heauens haue declared his righteousnesse: and all the people haue seen his glory.

Confounded be all they that worshyp carued images: & that delight in vayne goddes, worship him all ye gods.

Sion heard of it, and reioyced: & the daughters of Juda were glad: because of thy iudgement, O Lord.

For thou Lorde art hyer then all that are in the earth: thou arte exalted farre aboue all gods.

O ye that loue the lord, se that ye hate the thing which is euil: the Lord preserueth the soules of his Sainctes, he shall deliuer them frō the hand of y vngodly.

There is spronge vp a lyghte for the righteous: and a ioyful gladnes for such as be true hearted.

Reioyce in the Lorde, ye righteous: & geue thakes for a remembraunce of his holinesse.

Cantate domino. psa. xcviii.

Euenig prayer.

O Sing vnto the lord a new song: for he hath doone marueylous thinges.

With his owne right hande, and with his holy arme: hath he gotten himselfe the victorie.

The Lord declared his saluacion: his righteousnesse hath he openly shewed in the sight of the Heathen.

He hath remembred his mercye and trueth towarde the house of Israell: and all the endes of the worlde haue seen the saluacion of our god.

Shewe your selues ioyefull vnto the Lorde all ye landes: sing, reioyce, & geue thankes.

Praise the Lorde vpon the harp: sing to the harpe with a Psalme of thankesgeuing.

With trumpets also and shawmes: O shewe youre selues ioyefull beefore the Lorde the kyng.

Lette the Sea make a noyse, and all that

that therin is:the rounde worlde,& they that dwell therein.

Let the floudes clap their handes,and let the hilles bee ioyfull together before the Lorde: for he is come to iudge the earth.

With righteousnes shall he iudge the world:and the people with equitie.

Dominus regnauit. psa.XciX.

THe Lorde is king, be the people neuer so vnpatient:he sitteth betwene the Cherubins, bee the earth neuer so vnquiete.

The Lorde is great in Sion: and hye aboue all people.

They shall geue thankes vnto thy name:whiche is great, wonderfull,and holye.

The kinges power loueth iudgemēt, thou hast prepared equitie: thou hast executed iudgemente and righteousnes in Iacob.

O magnifie the Lorde our God:and fall downe before his footestole,for he is holye.

Moises & Aaron amōg his Priestes, and Samuel among suche as call vpon his name:these called vpon the lord,and he heard them.

He spake vnto them out of the cloudie piller:

pyller: for they kept his testimonies, and the lawe that he gaue them.

Thou heardest them (O Lorde oure God:) thou forgauest them, O god, and punishedst theyr owne inuencions.

O magnifie the Lorde our God: and worship him vpon his holye hyll, for the Lorde our god is holy.

Iubilate deo. psal.C

BE ioyfull in the Lorde (all ye landes:) serue the Lord with gladnesse, and come before hys presence with a song.

Be ye sure that the Lorde he is god: it is he that hath made vs, and not wee our selfes, we are his people, & the shepe of his pasture.

O goe your way into his gates with thankesgeuing, & into his courtes wyth praise: be thankefull vnto hym, & speake good of his name.

For the lord is gracious, his mercy is euerlastynge: and hys trueth endureth from generacion to generacion.

Misericordiam &. psal.ci.

MY songe shall bee of mercy and iudgement: vnto thee (O lord) will I syng.

O let me haue vnderstãding: in the way of godlines.

when

When wilt thou come vnto me? I wil walke in my house with a perfect heart.

I wil take no wicked thing in hande: I hate the sinnes of vnfaithfulnes, there shall no suche cleaue vnto me.

A frowarde heart shall departe from me: I wyll not knowe a wycked person.

Whoso priuely slaundreth his neighbour: hym will I destroye.

Whoso hath also a proude looke and hye stomake: I wyll not suffre hym.

Mine eies loke vpon such as be faithfull in the lande; that they maye dwell with me.

Whoso leadeth a godly life: he shalbe my seruaunt.

There shal no disceiptful person dwel in my house: he that telleth lyes, shal not tarye in my sight.

I shall soone destroye al the vngodly that are in the lande: that I maye roote out all wicked doers from the cytie of the Lorde.

Domine exaudi oracionē. psa. cii.

Heare my prayer, O lorde: and let my crying come in vnto thee. Morning prayer.

Hyde not thy face fro me in the tyme of my trouble: encline thine eares vnto me when I call, O heare me and

and that right soone.

For my dayes are consumed aways like smoke: and my bones are brent vp, as it were a fyrebrande.

My heart is smitten downe, and wythered lyke grasse: so that I forgate to eate my bread.

For the voice of my groning: mi bones wil scant cleaue to my flesshe.

I am become like a Pellicane in the wildernes: and like an Owle that is in the deserte.

I haue watched, and am euen as it were a sparowe: that sitteth alone vpon the house toppe.

Mine enemies reuile me all the daye long: and thei that are madde vpon me, are sworne together agaynst me.

For I haue eaten asshes as it were bread: and mingled my drinke with weppyng.

And that because of thyne indygnacion and wrathe, for thou hast taken me vp, and cast me downe.

My dayes are gone lyke a shadowe: and I am wythered like grasse.

But thou (O Lorde) shalte endure for euer: and thi remembraūce throughoute all generacions.

Thou shalt aryse, and haue mercy vpon

pon Syon: for it is tyme that thou haue mercye vpon her, yea the tyme is come.

And why? thy seruauntes thinke vpon her stones: and it pitieth them to se her in the duste.

The heathen shall feare thy name, O Lorde: and all the Kynges of the earth thy maiestie.

When the Lorde shall buyld vp Sion: and when his glory shall appeare.

When he turneth him vnto the prayer of the poore destitute: and despiseth not their desyre.

This shall bee written for those that come after: and the people whiche shall be borne, shall praise the lord.

For he hath loked down from his sanctuary: out of the heauen did the lord beholde the earth.

That he might heare the mournynges of suche as bee in captiuitie: and deliuer the children appointed vnto death.

That they maye declare the name of the Lorde in Sion: and his worship at Ierusalem.

When the people are gathered together: and the kingdomes also to serue ỹ Lorde.

He brought down my strength in my iourney: and shortned my daies.

But

But I sayde, O my God, take me not away in the middest of myne age: as for thy yeares, they endure throughoute all generations.

Thou Lorde, in the beginnyng hast layde the foundacions of the earth: and the heauens are ỹ worke of thy handes.

They shal perysshe, but thou shalte endure: they all shall waxe olde as doeth a garment.

And as a vesture shalte thou chaunge them, and they shall bee chaunged: but thou art the same, and thy yeres shal not fayle.

The chyldren of thy seruauntes shall continue: and their sede shall stande fast in thy syght.

Benedic anima mea. psa. ciii.

PRaise the lorde, O my soule: & al that is within me, praise his holy name.

Prayse the lord, O my soule: and forgeat not all his benefites.

Whiche forgeueth all thy synne: and healeth all thyne infirmities.

Which sauyeth thy life frō destruccion: and crouneth thee with mercy & louyng kyndnesse.

Which satisfied thy mouth with good thynges: makyng thee younge and lusty as

as an Eagle.

The Lorde executeth ryghteousnesse and iudgement: for all them that are oppressed with wrong.

He shewed hys wayes vnto Moyses: hys workes vnto the chyldren of Israell.

The Lorde is full of compassion and mercye: longe sufferynge, and of greate goodnes.

He wil not alwaye be chiding: nether kepeth he his anger for euer.

He hath not dealt with vs after oure synnes: nor rewarded vs accordynge to our wickednesse.

For loke how hye the heauen is in comparison of the earth: so great is his mercye also toward them that feare hym.

Loke how wide also the East is from the West: so farre hath he set our sinnes from vs.

Yea like as a father pitieth his owne children: euen so is the Lorde mercifull vnto them that feare hym.

For he knoweth whereof wee bee made: he remembreth that wee are but duste.

The dayes of manne are but as grasse: for he flourysheth as a floure of the fielde,

For

For as soone as the wynd goeth ouer it, it is gone: and the place thereof shall knowe it no more.

But the mercifull goodnes of the lord endureth for euer and euer, vpon them that feare him: and hys ryghteousenesse vpon childers childzen.

Euen vpon suche as kepe his couenaunte: and thinke vpon his commaundementes to doe them.

The Lorde hath prepared hys seate in heauen: and hys kyngdome ruleth ouer all.

O prayse the Lord ye Aungels of his, ye that excell in strength: ye that fulfyll his commaundement, and hearken vnto the voyce of his wordes.

O prayse the Lorde all ye his hostes: ye seruauntes of his, that doe his pleasure.

O speake good of ℏ lord all ye workes of hys, in all places of hys dompnyon: prayse thou the Lorde, O my soule.

Benedic anima mea. psa.ciiii.

Euenig prayer.

PRayse the Lorde, O my soule: O Lord my God, thou art become exceding glorious, thou arte clothed with maiestie and honour.

Thou deckest thy selfe with lyght, as it

ſt wer with a garmēt and ſpreadeſt out the heauens lyke a curtayne.

Which layeth the beames of hys chā-bers in the waters: & maketh ỹ cloudes his charret, & walketh vpon the winges of the wind.

He maketh hys Angels ſpirites: and hys miniſters a flaming fyer.

He layd the foundacions of the earth: that it neuer ſhould moue at any tyme.

Thou couereddſt it with the depe, like as with a garment: the waters ſtand in the hylles.

At thy rebuke they flee: at the voice of thy thunder they are afrayde.

They goe vp as hye as the hilles, and down in the valleies beneath: euen vnto the place which thou haſt appoynted for them.

Thou haſt ſet thē their bondes which they ſhal not paſſe: neither turne agayn to couer the earth.

He ſendeth the ſprynges into the ri-uers: which runne among the hylles.

All beaſtes of the fielde drinke there-of: and the wylde Aſſes quenche theyr thyrſte.

Beeſyde them ſhall the foules of the ayre haue theyr habitacion: and ſyng a-mong the braunches.

He watereth the hilles from aboue: the earth is filled with the fruite of thy woorkes.

He bryngeth forth grasse for the cattell: and grene hearbe for the seruice of men.

That he maye bring foode out of the earth, and wine that maketh gladde the heart of mã: & oyle to make him a chereful countenaunce, and bread to strengthe mans heart.

The trees of the lorde also are full of sappe: euẽ the Cedres of Libanus which he hath planted.

Wherin the birdes make their nestes: and the fyrre trees are a dwellinge for the Storke.

The hye hilles are a refuge for the wild goates: and so are the stony rockes for the Conies.

He appoynted the moone for certayn seasons: and the Sunne knoweth hys going downe.

Thou makest darkenes that it maye be night: wherin al the beastes of the forest doe moue.

The Lyons roaring after their pray: doe seke theyr meate at God.

The Sunne aryseth, and they gear them away together: & lay them downe in

in their dennes.

Man goeth furth to his worke, and to his labour: vntil the euening.

O lord, how manifold are thi workes: in wisedom hast thou made them al, the earth is full of thy riches.

So is the greate and wyde sea also: wherin are thinges treping innumerable, both small and great beastes.

There goe the shyppes, and there is that Leuiathan: whō thou hast made to take his passime therin.

These wayte all vpon thee: that thou mayest geue them meate in due season.

When thou geuest it them, they gather it: and when thou openest thy hand, they are filled with good.

When thou hydest thy face, they are troubled: when thou takest away their breath they dye, and are turned agayne to their dust.

When thou lettest thy breath go furth, they shalbe made: and thou shalt renew the face of the earth.

The glorious maiestie of the Lorde shal endure for euer: the Lorde shall reioyce in his woorkes.

The earth shall tremble at the loke of him: if he doe but touche the hilles, they shall smoke.

I will sing vnto the Lord as long as I liue: I wyll prayse my God whyle I haue my being.

And so shal my wordes please him: my ioye shalbe in the lorde.

As for sinners, they shalbe consumed out of the earth, & the vngodly shal come to an ende: prayse thou the Lord, O my soule prayse the Lord.

Confitemini domino. psal. cv.

Morning prayer.

O Geue thankes vnto the Lord, & call vpon his name: tell the people what thinges he hath done.

O let your songes be of him, and prayse him: and let your talkyng be of all his wonderous workes.

Reioyce in hys holye name: lette the heart of them reioyce that seke the lord.

Seke the lorde and his strength: seeke his face euermore.

Remembre the meruelous workes that he hath done: hys wonders, and the iudgementes of his mouth.

O ye seede of Abraham his seruaunt: ye children of Iacob his chosen.

He is the Lorde our God: his iudgementes are in all the worlde.

He hath been alway mindfull of his couenaunt and promise: that he made to a thousand

a thousand generations.

Euen the couenaunte that he made with Abrahã: and the othe that he swore vnto Isaac.

And appointed the same vnto Jacob for a lawe to Israel for an euerlastyng Testament.

Saying, vnto thee will I geue the land of Canaan: the lot of your enheritaunce.

When there was yet but a few of thē: and they straungers in the lande.

What tyme as they went from one nacion to another: from one kingdom to another people.

He suffered no man to doe thē wrong: but reproued euen Kynges for theyr sakes.

Touche not mine annointed: and doe my prophetes no harme.

Moreouer, he called for a dearth vpō the land: and destroyed all the prouision of bread.

But he had sente a man before them: euen Joseph whiche was solde to bee a bondseruaunt.

Whose feete they hurt in the stockes: the yron entred into his soule.

Until the tyme came that hys cause was knowen: the worde of the Lorde

tryed him.

The king sent, and deliuered him: the Prince of the people let him goe free.

He made him Lord also of his house: and ruler of all his substaunce.

That he might enfourme his Princes after his will: and teache his Senators wisdome.

Israell also came into Egipte: and Jacob was a straunger in the lande of Ham.

And he encreased his people exceedingly: and made them stronger then their enemies.

Whose hearte turned so that they hated his people: and dealt vntruelye with his seruauntes.

Then sent he Moyses his seruaunt: and Aaron whom he had chosen.

And these shewed hys tokens among them: & woonders in the land of Ham.

He sent darkenes, and it was darke: and they were not obedyente vnto hys woorde.

He turned theyr waters into bloud: and slewe theyr fishe.

Theyr land brought foorth frogges: yea, euen in their kinges chaumbers.

He spake the woorde, and there came all maner of flyes: and lyce in all theyr quarters.

quarters.

He gaue the hayle stones for rayne: and flambes of fyre in their lande.

He smote theyr vines also, and figge trees: and destroyed the trees that wer in theyr coastes.

He spake the word, and the grassehoppers came, & Caterpyllers innumerable: & dyd eate vp all the grasse in theyr lande, and deuoured the fruite of theyr grounde.

He smote all the fyrst borne in theyr land: euen the chief of al theyr strength.

He brought them furth also with syluer and golde: there was not one feeble persone among theyr tribes.

Egipt was glad at theyr departing: for they were afrayde of them.

He spred out a cloud to be a couerynge: and fyre to geue lyghte in the night season.

At theyr desyre, he brought quayles: and he fylled them with the bread of heauen.

He opened the rocke of stone, and the waters flowed oute: so that ryuers ran in the dry places.

For why, he remembreth hys holye promise: and Abraham his seruaunt.

And he brought furth his people with

ioye: and his chosen with gladnes.

And gaue them the lãdes of the Heathen: and they tooke the labours of the people in possession.

That they might kepe his statutes: & obserue his lawes.

Confitemini domino. psal.cvi.

Euenig prayer.

O Geue thankes vnto the lorde, for he is gratious: & hys mercy endureth for euer.

Who can expresse the noble actes of the lord: or shewe forth all his prayse?

Blessed are they that alwaye kepe iudgement: and doe righteousnes.

Remember O lord, according to thy fauour, that thou beareſt vnto thy people: O visite me with thy saluation.

That I maye see the felicitie of thy chosen: and reioice in the gladnes of thy people, and geue thankes with thine enheritaunce.

We haue sinned with our fathers: we haue done amisse, and dealt wickedly.

Our fathers regarded not thy wonders in Egipt, nether kept thei thi great goodnesse in remembraunce: but were disobedient at the sea, euẽ at the red sea.

Neuertheless, he helped them for his names sake: that he myghte make hys power

powꝛ to be knowen.

He rebuked the red sea, & it was dꝛied vp: so he led them thꝛough the deepe, as thꝛough a wildernes.

And he saued them from the aduersaries hand: and deliuered them from the hande of the enemie.

As foꝛ those that troubled them, the waters ouerwhelmed them: there was not one of them left.

Then beleued they his woꝛdes: and sang pꝛayse vnto hym.

But within a whyle they forgate hys woꝛkes: & would not abide his cõsaile.

But lust came vpon them in the wildernes: & thei tempted god in the desert.

And he gaue them theyꝛ desyꝛe: and sent leanesse withall into theyꝛ soule.

They angred Moyses in the tentes: and Aaron the Sainct of the Lozd.

So the earth opened, and swalowed vp Dathan: and couered the congregacion of Abiram.

And the fyꝛe was kiendled in theyꝛ cõpany: the flame bꝛent vp the vngodly.

They made a calfe in Hoꝛeb: & woꝛshipped the molten ymage.

Thus they turned theyꝛ gloꝛye into the similitude of a calfe: that eateth hay.

And they foꝛgat God their Sauiour:

which

which had done so great thinges in Egipte.

Wonderous woorkes in the lande of Ham: and fearefull thinges by the red sea.

So he sayd, he would haue destroyed them, had not Moyses his chosen stand before him in the gappe: to turne away his wrathful indignacion, lest he should destroye them.

Yea, they thought scorne of that pleasant lande: and gaue no credence vnto his woord.

But murmured in theyr tentes: and harkened not vnto the voyce of the Lorde.

Then lyft he vp hys hande agaynste them to ouerthrow them in the wildernesse.

To caste oute theyr seede amonge the nacions: and to scatter them in the landes.

They ioyned themselues vnto Baal Peor: and eate the offerynges of the dead.

Thus they prouoked him vnto anger with theyr owne inuencions: and the plage was great among them.

Then stode vp Phinees and prayed: and so the plage ceased.

And

And that was counted vnto hym for righteoulnes among all posterities for euermore.

They angred him also at the waters of stryfe: so that he punished Moyses for theyr sakes.

Because they prouoked his spirite: so ỳ he spake vnaduisedly with his lippes.

Neither destroyed they the heathen: as the lord commaunded them.

But were mingled among the Heathen: and learned theyr woorkes.

In so muche, that they woorshypped theyr ydols, which turned to theyr own decaye: yea, they offred theyr sonnes and daughters vnto deuilles.

And shed innocent bloud, euen ỳ bloud of theyr sonnes and of theyr daughters: whom they offred vnto the ydols of Canaan, and the lande was defiled wyth bloud.

Thus were they stayned with theyr own woorkes: and went a whoring with theyr own inuencions.

Therefore was the wrathe of the Lorde kyndled agaynst hys people: insomuch that he abhorred his own enheritaunce.

And he gaue them ouer into the hand of the Heathen: and they that hated them,

them,were lo2des ouer them.

Their enemies opp2elled them:and had them in subiection.

Many a time did he deliuer them:but they rebelled agaynste hym with they2 own inuencions,& were brought down in they2 wickednes.

Neuertheles,when he sawe their aduersitie:he heard they2 complaynt.

He thought vpon his couenaunt,and pitied them,acco2dyng vnto the multitude of his mercyes: yea, he made all those that had ledde them away captiue to pitie them.

Deliuer vs O lo2d our God,and gather vs from among the Heathen: that we may geue thankes to thi holy name, and make our boaste of thy p2ayse.

Blessed be the Lo2d God of Israell, from euerlasting and wo2lde without ende:and let all people saye.Amen.

Confitemini domino. psal.cvii.

Morning prayer.

O Geue thankes vnto the Lo2de, fo2 he is gracious:and his mercy endureth fo2 euer.

Let them geue thankes:who the Lo2de hath redemed, and deliuered from the hand of the enemy.

And gathered them out of the landes: from the East,and from ye west, from the

the North, and from the South.

They went astray in the wildernes oute of the waye: and founde no citie to dwell in.

Hungry & thyrstie: their soule fainted in them.

So they cryed vnto the Lord in theyr trouble: and he deliuered thē from their distresse.

He led them furth by the right waye: that they myghte goe to the citie where they dwelt.

O that men would therfore prayse the Lord for his goodnesse: and declare the wonders that he dooeth for the childzen of men.

For he satisfyed the emptye soule: and filleth the hungry soule with gladnesse.

Such as sit in darkenesse, and in the shadowe of death: beyng fast bounde in misery and yron.

Because they rebelled agaynste the woordes of the Lord: and lightly regarded the counsel of the most hygh.

He also brought downe theyr hearte thorow heauinesse: they fell downe, and there was none to helpe them by.

So when they cryed vnto the Lord in their trouble: he deliuered them oute of their dystresse.

For

For he brought them out of darkenes, and out of the shadowe of death: & brake theyr bondes in sunder.

O that men woulde therefore prayse the Lorde for his goodnesse: and declare the wonders that he doth for the childre of men.

For he hath broken the gates of brasse: and smitten ỹ barres of yron in sunder.

Foolishe men are plaged for theyr offence: and because of theyr wickednesse.

Theyr soule abhorred all maner of meate: & they wer euen hard at deathes doore.

So, when they cryed vnto the Lorde in theyr trouble: he delinered them oute of theyr dystresse.

He sent his woorde and healed them: and they wer saued from theyr destruction.

O that men would therfore prayse the Lorde for hys goodnes: and declare the wonders that he dooeth for the childzen of men.

That they would offer vnto hym the sacrifice of thankesgeuing: and tell out his woorkes with gladnesse.

They that go down to the sea in ships: and occupy theyr busines in greate waters.

These men see the workes of the lord: and his woonders in the depe.

For at his woorde the stormy wynde aryseth: whiche lyfteth vp the waues thereof.

They are caried vp to heauen, & down agayn to the depe: their soule melteth away because of the trouble.

They rele to and fro, and stacker like a dronken man: and are at theyr wittes ende.

So when they crye vnto the Lorde in their trouble: he deliuereth them out of theyr distresse.

For he maketh the storme to cease: so that the waues therof are styll.

Then are they glad because they be at reste: and so he bryngeth them vnto the hauen where they would be.

O that men would therfore prayse the Lorde for hys goodnes: and declare the wonders that he doth for the childzen of menne.

That they woulde exalte him also in the congregacion of the people: & prayse him in the seate of the elders.

Whiche turneth the fludds into a wylderneffe: and dryeth vp the water springes.

A fruitful

A fruitfull lande maketh he barren: for the wickednesse of them that dwell therin.

Agayne, he maketh the wildernesse a standyng water: and water springes of a drye ground.

And there he setteth the hungrye: that they may build them a citie to dwell in.

That they may sowe theyr lande: and plant vineyardes to yelde them fruites of encrease.

He blesseth them so, that they multiplie exceedingly: and suffreth not theyr cattel to decrease.

And agayne, when they are minished and brought lowe: through oppression, through plage or trouble.

Though he suffre them to be euill entreated through tyrauntes: and let them wander oute of the waye in the wildernesse.

Yet helpeth he the poore out of miserye: and maketh him housholdes lyke a flocke of shepe.

The righteous wil consider this, and reioyce: and the mouth of al wickednes shalbe stopped.

Whoso is wyse, wyll ponder these thinges: and they shall vnderstande the louing kindnes of the Lorde.

paratum

paratum cor meum. psal.cviii.

DEus, my hearte is readye (my heart is ready:) I wil sing and geue prayse, with the best membre that I haue. Euenig prayer.

Awake thou lute, and harpe: I my self wyll awake right early.

I will geue thankes vnto thee O lord among the people: I wyll syng prayses vnto thee, among the nacions.

For thy mercy is greater then the heauens: and thy trueth reacheth vnto the cloudes.

Set vp thy selfe O god aboue the heauens: and thy glory aboue al the earth.

That thy beloued maye be delyuered: let thy right hand saue them, and heare thou me.

God hath spoken in his holynes: I wil reioyce therfore, and deuyde Sichem, & mete out the valey of Sucoth.

Gilead is myne, and Manasses is myne: Ephraim also is the strengthe of myne head.

Juda is my lawe geuer, Moab is my washepotte: ouer Edom wyll I caste oute my shoe, vpon the Philistines wyll I triumphe.

Who wyll leade me into the strong citie: and who wil bring me into Edom?

Hast not thou forsaken vs O god? and wilte not thou God, goe forth with oure hostes?

O helpe vs agaynst the enemye: for vayne is the helpe of man.

Through god we shal doe great actes: and it is he that shall treade downe our enemyes.

Deus laudem. psal.cix.

HOlde not thy tongue (O God) of my prayse: for the mouth of the vngodly, yea and the mouth of ỹ deceytfull is opened vpon me.

And thei haue spoken against me with false tonges: they compassed me aboute also with wordes of hatered, and fought agaynst me without a cause.

For the loue that I had vnto them: loe they take now the contrary part, but I geue my selfe vnto prayer.

Thus haue they rewarded me euil for good: and hatred for my good wyll.

Set thou an vngodly man to bee ruler ouer hym, and let Sathan stande at hys ryght hande.

When sentence is geuen vpon him, let him be condemned: and let his prayer be turned into synne.

Let hys dayes be fewe: and let another take hys office.

Lette

Let his childzen be fatherles: and hys wife a widowe.

Let hys chyldzen be vagabondes, and begge their bzead: lette them seke it also out of desolate places.

Let the extozcioner consume al that he hath: and let the straunger spoyle his labboure.

Let there be no man to pitie him: noz to haue compassion vpon his fatherles childzen.

Let his posteritie bee destroied: and in the nexte generacion, lette his name bee cleane put oute.

Let ỹ wickednes of his fathers be had in remembzaunce in the syghte of the lozd: and let not the synne of his mother be done awaye.

Let them alwaye be befozee the Lozd: that he maye roote out the memoziall of them from of the earth.

And that because his mynde was not to dooe good: but persecuted the pooze helpeles man, that he mygte slaye hym that was vered at the heart.

His delight was in cursing, and it shal happen vnto hym: he loued not blessing, therfoze shal it be farre from hym.

He clothed hymselfe wyth curssyng lyke as wyth a raymente: and it shall

rome into hys bowelles lyke water, and lyke oyle into hys bones.

Lette it be vnto him as a cloke that he hath vpon him: and as the girdle that he is alway girded withall.

Let it thus happen from the lord vnto myne enemyes: and to those that speake euyll agaynst my soule.

But deale thou with me (O lord god) accordyng vnto thy name: for swete is thy mercy.

O delyuer me, for I am helpeles and poore: and my heart is wounded within me.

I goe hence lyke the shadowe that departeth: and am driuen awaye as the grashopper.

My knees are weake through fasting: my flesshe is dryed vp for want of fatnes.

I became also a rebuke vnto them: they that looked vpon me, shaked theyr heades.

Helpe me, (O lord my god:) Oh saue me accordyng to thy mercy.

And they shall know how that thys is thi hand: and that thou lord hast done it.

Thoughe they curse, yet blesse thou: lette them be confounded that ryse vp agaynst me, but lette thy seruaunte reioyce.

Let

Let mine aduersaries be clothed wyth shame: and let them couer themselues with their own confusion: as with a cloke.

As for me, I wyl geue great thankes vnto the lord with my mouth: and praise hym among the multytude.

For he shall stande at the right hand of the poore: to saue his soule from vnrighteous iudges.

Dixit dominus domino meo. psal. Cx.

THe lord saied vnto my lorde: syt thou on my right hande, vntil I make thyne enemyes thy foote stole. Morning prayer.

The Lorde shal sende the rodde of thy power out of Sion: be thou ruler euē in the myddest among thyne enemyes.

In the daye of thy power shall thy people offre the free wil offeringes with an holy worshyp: the dewe of thy birth is of the wombe of the morning.

The Lord sware and will not repent: thou art a preest for euer, after the order of Melchisedech.

The Lord vpon the right hand: shall wounde euen kinges, in the daye of hys wrath.

He shalbe iudge emong the Heathen: he shall fyl the places with dead bodyes,

and smyte in sunder the heades ouer diuerse countreyes.

He shal drinke in the broke of the way: therfore shal he lifte vp his head.

Confitebor tibi domine. psa.cxi.

I will geue thankes vnto ꝯ lorde, with my whole hearte: secretely among the faythfull, and in the congregacion.

The workes of the Lorde are greate: soughte oute of all them that haue pleasure therein.

Hys worke is worthy to be praysed, & had in honour: and his righteousnes endureth for euer.

The mercyfull and gracyous Lorde, hath so doen hys merueylous woorkes: that they oughte to be hadde in remembraunce.

He hath geuen meate vnto them that feare hym: he shall euer bee mindfull of hys couenaunt.

He hath shewed his people the power of his woorkes: that he maye geue them the heritage of the heathen.

The workes of hys handes are veritie and iudgemente: all hys commaundementes are true.

They stand fast for euer and euer: and are done in trueth and equitie.

He

He sent redemption vnto hys people: he hath commaunded his couenaunt for euer, holy and reuerente is hys name.

The feare of the lord is the beginning of wisdom: a good vnderstandyng haue all they that doe thereafter, the praise of it endureth for euer.

Beatus vir. psal. cxii.

BLessed is ỹ man that feareth the lord: he hath great delight in hys commaundementes.

His sede shall be mightie vpon earth: the generacion of the faythfull shalbe blessed.

Riches and plenteousnes shalbe in his house: and his righteousnesse endureth for euer.

Vnto the godly there aryseth vp lyght in the darkenes: he is mercifull, louyng and ryghteous.

A good man is mercyfull & lendeth: & wil guide hys wordes with discrecyon.

For he shall neuer be moued: and the righteous shalbe had in an euerlastyng remembraunce.

He wyll not be afrayde for any euyll tidinges: for his heart standeth fast, and beleueth in the lord.

His hart is stablished & wil not shrinke: vntyl he see his desyre vpō his enemies.

He hath disperſed abroade, and geuen to the poore: and his righteouſneſſe remayneth for euer, his horne ſhallbe exalted with honour.

The vngodly ſhall ſee it, and it ſhall greue hym: he ſhall gnaſhe with his teth, and conſume awaye, the deſyre of the vngodly ſhall peryſhe.

Laudate pueri. pſal. cxiii.

PRaiſe ye lorde (ye ſeruauntes:) O praiſe the name of the lord. Bleſſed be the name of the Lord: from this time forth for euermore.

The Lordes name is prayſed: from ye riſing vp of the Sunne, vnto the goyng downe of the ſame.

The lorde is high aboue al Heathen: and his glorye aboue the heauens.

Who is lyke vnto the Lord oure God, that hath his dwellyng ſo high: and yet humbleth himſelf, to behold the thinges that are in heauen and earth.

He taketh vp the ſimple out of the duſt: and lyfteth the poore out of the mier.

That he may ſet hym with the Princes: euē with the Princes of his people.

He maketh the barren womā to keepe houſe: & to be a ioyeful mother of children.

In exitu Iſrael. pſal. cxiiii.

When

WHen Israel came oute of Egipt: and ỳ house of Jacob fro̅ among the straunge people.

Euenig prayer.

Juda was hys sanctuarie: & Israel his dominion.

The sea sawe that, and fled: Jordan was drieuen backe.

The Mountaynes skypped lyke rammes: and the litle hylles lyke yonge shepe.

What ayleth thee, O thou sea, that thou fleddest: and thou Jorda̅ that thou wart drieuen backe:

Ye mountaynes, that ye skipped lyke rammes: and ye lyttle hylles like yonge shepe:

Tremble thou earth at the presence of the Lorde: at the presence of the God of Jacob.

Whiche turned the hard rocke into a standing water: and the flint stone into a springing well.

Non nobis domine. psal. cxv.

NOt vnto vs (O Lorde) not vnto vs, but vnto thy name geue the prayse: for thy louing mercye, & for thy truethes sake.

Wherefore shall the Heathen saye: where is now their god:

As for oure God he is in heauen: he hath

hath done whatsoeuer pleased hym.

Their Idols are siluer and gold: euen the worke of mens handes.

They haue mouth and speake not: eies haue they and see not.

Thei haue eares, and heare not: noses haue they and smell not.

Thei haue handes and handle not: feete haue thei and walke not, neither speake they through their throte.

They that make them are lyke vnto them: and so are al such as put their trust in them.

But thou house of Israel, truste thou in the Lorde: he is their succour and defence.

Ye house of Aaron, put your truste in the lorde: he is their helper and defender.

Ye that feare the lord, truste ye in the lorde: he is their helper and defender.

The lorde hath been myndefull of vs, and he shal bleste vs: euen he shall bleste the house of Israel, he shall bleste the house of Aaron.

He shal bleste them that feare the lord: both small and greate.

The Lord shal encrease you more and more: you and your children.

Ye are the blessed of the Lorde: whiche made heauen and earth.

All

Al the whole heauens are the lordes: the earth hath he geuen to the chyldren of men.

The dead prayse not thee (O Lorde:) neyther all they that goe downe into the sylence.

But we wil prayse the lord: from thys tyme furth for euermore.

Dilexi quoniam. psal.cxvi.

I Am well pleased: that the Lorde hath heard ỹ voice of my praier. Morning prayer.

That he hath enclined his eare vnto me: therfore wil I cal vpon hym, as long as I lyue.

The snares of death compassed me rounde aboute: and the paynes of hell gate holde vpon me.

I shal find trouble and heauines, and I shal cal vpon the name of the lorde: O lord, I beseche thee delyuer my soule.

Gracyous is the lord and ryghteous: yea our god is mercifull.

The lord preserueth the simple: I was in misery, and he helped me.

Turne agayne then vnto thy reste O my soule: for ỹ lord hath rewarded thee.

And why? thou hast deliuered my soule from death: myne eyes from teares and my feete from fallyng.

I wil

I will walke before the Lorde in the lande of the liuing.

I beleued, and therefore will I speake: but I was sore troubled, I sayed in my hast, all men are lyers.

What rewarde shall I geue vnto the Lorde for all the benefites that he hath done vnto me?

I will receiue the cup of saluacion: and call vpon the name of the Lorde.

I will pay my vowes nowe in the presence of al hys people: right deare in the syghte of the Lorde, is the death of hys saintes.

Behold (O lorde) howe that I am thy seruaunte: I am thy seruaunte, and the sonne of thy handemaide, thou hast broken my bones in sunder.

I will offre to thee the sacrifice of thankesgeuing: and will cal vpon the name of the lord.

I will paye my vowes vnto the lord, in the sight of all hys people: in the courtes of the Lordes house, euen in the middest of thee, O Jerusalem, Prayse the lorde.

Laudate dominum. psa. cxvii.

O Prayse the lord all ye heathen: prayse hym all ye nacyons.

For hys mercyfull kyndnesse is euer more and more toward vs:

vs:and the trueth of the Lord endureth for euer,Prayse the Lorde.

Confitemini domino. pſal.cxviii.

O Geue thankes vnto the Lorde, for he is gracious:because hys mercy endureth for euer.

Let Israel now confesse that he is gracious:and that his merci endureth for euer.

Let the house of Aaron nowe confesse: that hys mercy endureth for euer.

Yea,let them now that feare the lord confesse:that his mercy endureth for euer.

I called vpon the lord in trouble: and the lorde heard me at large.

The lorde is on my syde: I wyll not feare what man doeth vnto me.

The lorde taketh my parte with them that helpe me:therfore shal I see my desyre vpon myne enemyes.

It is better to trust in the lord:then to put any confydence in man.

It is better to trust in the lord:then to put any confydence in Princes.

Al nations compassed me round about: but in the name of the lord wil I destroy them.

They kepte me in on euery syde, they kepte me in(I saye)on euery syde: but

in

in the name of the lorde I wyll destroye them.

They came about me like Bees: and are extincte, euen as the fyre emong the thornes, for in the name of the Lorde I wyll destroye them.

Thou hast thrust sore at me, that I myght fall: but the lord was my helpe.

The lord is mi strength and my song: and is become my saluacion.

The voyce of ioye and health is in the dwellynges of the righteous: the ryghte hande of the Lorde bryngeth myghtye thinges to passe.

The right hand of the lord hath the preheminence: the right hand of the Lorde bryngeth mightie thynges to passe.

I wil not dye but liue: and declare the workes of the lorde.

The lord hath chastned and corrected me: but he hath not geuen me ouer vnto death.

Open me the gates of righteousnes: that I maye goe into them, and geue thankes vnto the lorde.

This is the gate of the Lord: the righteous shall enter into it.

I wil thanke thee, for thou hast heard me: and art become my saluacyon.

The same stone which the builders refused:

faled: is become the head ſtone in the corner.

Thys is the lordes doyng: and it is meruelous in our eyes.

This was the daye whiche the lorde hath made: we wyll reioyce and be glad in it.

Helpe (me) now, O lord: O lord, ſend vs now proſperitie.

Bleſſed be he that cometh in the name of the lorde: we haue wyſhed you good lucke, ye that be of the houſe of the lord.

God is the lord, which hath ſhewed vs light: bind the ſacrifice with coardes, yea euen vnto the hornes of the altare.

Thou art my god, and I wyll thanke thee: thou arte my god, and I wil prayſe thee.

O geue thankes vnto the lorde, for he is gracious: and his mercy endureth for euer.

Beati immaculati. pſal. Cxix.

BLeſſed are thoſe that be vndefiled in the way: and walke in the law of the lorde. Euenig prayer.

Bleſſed are they that keepe hys teſtimonyes: and ſeeke hym with theyr whole heart.

For

For they whiche doe no wyckednesse: walke in hys wayes.

Thou hast charged: that we shall diligently kepe thy commaundementes.

O that my wayes were made so directe: that I myghte keepe thy statutes.

So shall I not be confounded: whyle I haue respecte vnto all thy commaundementes.

I will thanke thee with an vnfayned hearte: when I shall haue learned the iudgementes of thy ryghteousnesse.

I wil kepe thi Ceremonies: O forsake me not vtterly.

In quo corrigit.

WHerewithal shal a young man cleanse his way: euen by ruling hymselfe after thy worde.

With mi whole heart haue I sought thee: O let me not go wrong out of thy commaundementes.

Thy woordes haue I hid with myne hearte: that I should not synne against thee.

Blessed art thou, O lord: O teache me thy statutes.

With my lyppes haue I been tellyng of all the iudgementes of thy mouth.

I haue had as greate delyghte in the way of thy testimonies: as in all maner

of

of riches.

I will talke of thy cõmaundementes: and haue respect vnto thy wayes.

My delighte shalbee in thy statutes: & I will not forgeat thy worde.

Retribue seruo tuo.

DOe wel vnto thy seruaũt: that I maie liue and kepe thy worde.

Open thou mine eyes: that I may se the wonderous thinges of thy lawe.

I am a straunger vpon earth: O hide not thy commaundementes.

My soule breaketh oute for the verye feruent desire: that he hath alwaye vnto thy iudgementes.

Thou hast rebuked the proude: & cursed are they that doe erre from thy commaundementes.

O turne fro me shame and rebuke: for I haue kept thy testimonies.

Princes also did syt & speake againste me: but thy seruaunte is occupyed in thy statutes.

For thy testimonies are my delight: & my counsaylers.

Adhesit pauimento.

MY soule cleaueth to ỹ dust: O quicke thou me accordyng to thi worde.

I haue knowleged my waies: and

thou heardeſt me: O teache me thy ſtatutes.

Make me to vnderſtande the waye of thy commaundementes: and ſo ſhall I talke of thy wonderous woꝛkes.

My ſoule melteth awai foꝛ very heauinelle: comfoꝛte thou me, accoꝛdyng to thy woꝛde.

Take fro me the waye of lyinge: and cauſe thou me to make much of thy law.

I haue choſen the way of trueth: & thy iudgementes haue I laide befoꝛe me.

I haue ſticken vnto thy teſtimonyes: O Loꝛde confounde me not.

I wyll runne the waye of thy commaundementes: when thou haſte ſet my heart at libertie.

Legem pone.

Moꝛnig prayer.

TEache me O Loꝛde, the way of thy ſtatutes: and I ſhall kepe it vnto the ende.

Geue me vnderſtanding, and I ſhal kepe thy lawe: yea, I ſhall kepe it with my whole hearte.

Make me to goe in the pathe of thy cõmaundemẽtes: foꝛ therein is my delyte.

Encline my hearte vnto thy teſtimonies: and not to couetouſnes.

O turne away myne eyes, leſte they beholde vanitie: and quicken thou me in thy

in thy waye.

O stablish thy woꝛde in thy seruaunt: that I maie feare thee.

Take away the rebuke that I am afraide of: foꝛ thy iudgementes are good.

Beholde, my delyghte is in thy commaundementes; O quicken me in thy righteousnes.

Et veniat super me.

LEt thy louinge mercye come also vnto me, O Loꝛd: euen thy saluacion accoꝛding vnto thy woꝛde.

So shall I make aunswer vnto my blasphemers: foꝛ my trust is in thi woꝛde.

O take not the woꝛd of thy trueth vtterly out of my mouth: foꝛ my hope is in thy iudgementes.

So shall I alwaye kepe thy law: yea, foꝛ euer and euer.

And I wil walke at libertie: foꝛ I seke thy commaundementes.

I wyll speake of thy testimonies also euen befoꝛe Kynges: and wyll not be ashamed.

And my delyght shall bee in thy commaundementes, which I haue loued.

My handes also wil I lift vp vnto thy commaundementes: whiche I haue loued: and my study shalbe in thi statutes.

Memor esto verbi tui.

THinke vpon thy seruaunt, as concerning thy worde: wherin thou hast causeb me to put my trust.

The same is my comforte in my trouble: for thy worde hath quickened me.

The proude haue had me exceadingly in derision: yet haue I not shrinked frō thy lawe.

For I remember thyne euerlastyng iudgementes, O Lorde: and receyued comforte.

I am horribly afrayde: for the vngodlye that forsake thy lawe.

Thy statutes haue ben my songes: in the house of my pilgrimage.

I haue thoughte vpon thy name, O Lord in the night season: and haue kepte thy lawe.

This I had, because I kept thy commaundementes.

portio mea domine.

THou art my portion O Lord: I haue promised to kepe thy law.

I made mine humble petition in thy presence with my whole hearte: O bee mercyfull vnto me, according vnto thy worde.

I called mine owne waies to remem-

brance:

brauncē: and turne my face into thy te-
stimonies.

I made haste: and prolonged not the
tyme to kepe thy commaundementes.

The congregacion of the vngodlye
haue robbed me: but I haue not forgot-
ten thy lawe.

At mydnyghte I wyll ryse, to geue
thankes vnto thee: because of thy right-
ous iudgementes.

I am a companion of all them that
feare thee: and keepe thy commaunde-
mentes.

The earth, O lord is full of thy mercy:
O teache me thy statutes.

Bonitatem fecisti.

O Lorde, thou hast dealt graciously
with thy seruaunt: accordyng vn-
to thy worde.

O learne me true vnderstan-
ding, and knowelege: for I haue belee-
ued thy commaundementes.

Before I was troubled, I went wrōg:
but now haue I kept thy worde.

Thou art good & gracious: O teache
me thy statutes.

The proude haue ymagined a lye a-
gainst me: but I will kepe thy commaū-
dementes with my whole heart.

Their heart is as fat as brawne: but

my delight hath been in thy law.

It is good for me that I haue been in trouble: that I may learne thy statutes.

The law of thy mouth is derer vnto me: then thousandes of golde and siluer.

Manus tue fecerunt me.

Euenig prayer.

THy handes haue made me and fashioned me: O geue me vnderstanding, that I may learne thy commaundementes.

They that feare thee wil be glad whe they see me: because I haue put my trust in thy worde.

I know, O lord, that thy iudgemetes are right: and that thou of very faithfulnes hast caused me to be troubled.

O let thy mercifull kindnesse bee my comforte: accordyng to thy woorde vnto thy seruaunt.

O let thy louinge mercies come vnto me that I maye lyue: for thy lawe is my delight.

Let the proude be confounded, for they goe wickedly about to destroy me: but I wil be occupied in thy cõmaũdementes.

Lette suche as feare thee, and haue knowen thy testimonies: bee turned vnto me.

Oh let my heart be sounde in thy statutes: that I be not ashamed.

Defecit

Defecit anima mea.

MY soule hath longed for thy saluacio: and I haue a good hope, because of thy worde.

Myne eyes long sore for thy worde: saying, O when wilte thou comforte me?

For I am become lyke a bottle in the smoke: yet do I not forgeat thy statutes.

Howe many are the dayes of thy seruaunt: when wilt thou be auenged of them that persecute me?

The proud haue digged pittes for me: which are not after thy laive.

All thy commaundementes are true: they persecute me falsly, O bee thou my helpe.

They hadde almost made an ende of me vpon earth: but I forsoke not thy cõmaundementes.

O quicken me after thy louyng kindnes: and so shall I kepe the testimonies of thy mouth.

In eternum domine.

O Lorde, thy worde endureth for euer in heauen.

Thy trueth also remayneth from one generacio to another: thou hast layde the foundacyon of the earth, and it abideth.

They continue thys daye, accordynge to thine ordinaunce: for al thinges serue thee.

If my delight had not been in thi law: I should haue perished in my trouble.

I wil neuer forgeat thy commaundementes: for with thē thou hast quickned me.

I am thyne, Oh saue me: for I haue sought thy commaundementes.

The vngodly layd wait for me to destroye me: but I will consider thy testymonies.

I see that al thinges come to an end: but thy commaundemente is exceadyng broade.

Quomodo dilexi.

RIghteous, what loue haue I vnto thi law: al the day long is my study in it.

Thou, throughe thy cōmaūdementes hast made me wyser then myne enemies: for they are euer with me.

I haue more vnderstanding then my teachers: for thy testimonies are my study.

I am wyser then the aged: because I kept thy commaundementes.

I haue refrayned my fete from euery euil way: that I may kepe thy worde.

I haue

I haue not shronke from thy iudgementes: for thou teachest me.

O howe swete are thy woordes vnto my throte: yea, sweter then honye vnto my mouth.

Throughe thy commaundementes I geat vnderstanding: therefore I hate al wicked waies.

Lucerna pedibus meis.

THy woord is a lanterne vnto my fete: and a light vnto mi pathes. Mornig prayer.

I haue sworne, and am stedfastly purposed: to kepe thy righteous iudgementes.

I am troubled aboue measure: quicke me, O Lord, accroding vnto thy woorde.

Let the frewil offringes of my mouth please thee, O Lorde: and teache me thy iudgementes.

My soule is alwaye in my hande: yet doe not I forgeat thy lawe.

The vngodly haue layde a snare for me: but yet I swarued not frō thy commaundementes.

Thy testimonies haue I claymed as mine heritage for euer: and why? they are the very ioye of my hearte.

I haue applied my heart to fulfil thy statutes alwaie: euen vnto the ende.

Iniquos

Iniquos odio habui.

I Hate them that ymagyne euill thynges: but thy law do I loue.

Thou art my defence & shield: and my truſt is in thy woꝛde.

Away from me ye wicked: I will kepe the commaundementes of my god.

O ſtablyſhe me accoꝛdynge vnto thy woꝛd, that I may liue: and let me not be diſapointed of my hope.

Holde thou me vp, and I ſhalbee ſafe: yea my delight ſhall bee euer in thy ſtatutes.

Thou haſt troden down al them that departe from thy ſtatutes: foꝛ thei ymagine but deceipte.

Thou putteſt away all the vngodlye of the earth lyke dꝛoſſe: therefoꝛe I loue thy teſtimonies.

My fleſhe trembleth foꝛ feare of thee: and I am afrayde of thy iudgementes.

Feci iudicium.

I Deale wyth the thynge that is lawefull and ryght: O geue me not ouer vnto mine oppꝛeſſoꝛs.

Make thou thy ſeruaunte to delighte in that whiche is good: that the pꝛoude do me no wꝛong.

Myne eyes are waſted awaye wyth lokyng

loking for thy health: and for the woorde of thy righteousnes.

O deale with thy seruaunt accordyng vnto thy louing mercye: and teache me thy statutes.

I am thy seruaunt: O graunt me vnderstanding, that I may know thy testimonies.

It is tyme for thee lord to lay to thine hande: for they haue destroyed thy lawe.

For I loue thy commaundementes: aboue golde and precious stone.

Therfore hold I streight al thy commaundementes: and all false wayes I vtterly abhorre.

Mirabilia.

THy testimonies are wonderful: therfore doth my soule kepe the.

When thi woorde goeth furth: it geueth lyghte and vnderstanding, euen vnto the simple.

I opened my mouth, and drew in my breath: for my delighte was in thy commaundementes.

O looke thou vpon me, and be mercifull vnto me: as thou vsest to dooe vnto those that loue thy name.

Order my steppes in thy woorde: and so shall no wickednesse haue dominion ouer me.

O deliuer

O deliuer me from the wrongful dealinges of menne: and so shall I kepe thy commaundementes.

Shewe the light of thy countenaunce vpon thy seruaunte: and teache me thy statutes.

Mine eyes gushe out with water: because men kepe not thy lawe.

Justus es domine.

RIghteous art thou, O Lorde: and true is thy iudgemente.

The testimonies that thou haste commaunded: are exceadinge righteous and true.

My zeale hath euen consumed me: because mine enemies haue forgotten thy wordes.

Thy woord is tryed to the vttermost: and thy seruaunt loueth it.

I am small and of no reputacion: yet doo not I forgeatte thy commaundementes.

Thy righteousnes is an euerlastynge righteousnes: and thy law is the trueth.

Trouble and heauinesse haue taken holde vpon me: yet is my delighte in thy commaundementes.

The righteousnes of thy testimonies is euerlastinge: O graunt me vnderstãding, and I shal liue.

Clamaui

Clamaui in toto corde.

I Call with my whole hert: heare me O Lord, I will kepe thy statutes. Euenig prayer.

Yea, euen vpon thee dooe I call: helpe me, and I shall kepe thy testymonies.

Earely in the mornyng do I crie vnto thee: for in thy worde is my trust.

Mine eyes preuent the night watches: that I might be occupied in thy wordes.

Heare my voyce (O Lord) accordyng vnto thy louyng kindnes: quicke me accordyng as thou art wonte.

Thei draw nighe that of malice persecute me: and are farre from thy lawe.

Be thou nigh at hand, O Lord: for all thy commaundementes are true.

As concernyng thy Testimonies, I haue knowen long sence: that thou hast grounded them for euer.

Vide humilitatem.

CConsider mine aduersitye, and delyuer me: for I do not forget thy lawe.

Auenge thou my cause, and deliuer me: quicken me, accordyng vnto thy worde.

Health is farre from the vngodlye: for they regarde not thy statutes.

Greate

Great is thy mercye, O Lorde: quicken me as thou art wont.

Many there are that trouble me, and persecute me: yet do not I swarue from thy testimonies.

It grieueth me when I see the transgressors: because they kepe not thy law.

Consider, O Lorde, howe I loue thy commaundementes: O quicken me, according to thy louing kindnes.

Thy worde is true from euerlastyng: all the iudgementes of thy righteousnes endure for euermore.

principes persecuti sunt.

PRynces haue persecuted me without a cause: but my hearte standeth in awe of thi wordes.

I am as glad of thy worde: as one that findeth greate spoyles.

As for lies, I hate and abhorre them: but thy lawe dooe I loue.

Seuen tymes a daye dooe I prayse thee: because of thy ryghteous iudgementes.

Great is ỳ peace that they haue whiche loue thi law: & thei are not offended at it.

Lorde, I haue looked for thy sauyng health: and done after thy commaundementes.

My

My ſoule hath kepte thy teſtimonies: and loued them exceadingly.

I haue kepte thy commaundementes and teſtimonies: for all my wayes are before thee.

Appropinquet deprecatio.

LEt my cõplaint come before thee O Lord: geue me vnderſtanding accoꝛding vnto thy woꝛde.

O let my ſupplicacion come before thee: delyuer me accoꝛding to thy woꝛde.

My lippes ſhall ſpeake of thy pꝛayſe: when thou haſt taught me thy ſtatutes.

Yea, my tongue ſhal ſing of thy woꝛd: for all thy commaundementes are righteous.

Let thyne hand helpe me: for I haue chooſen thy commaundementes.

I haue longed for thy ſauyng health, O Lord: and in thy lawe is my delighte.

Oh let my ſoule liue, and it ſhal pꝛaiſe thee: and thy iudgementes ſhall helpe me.

I haue gone aſtraie lyke a ſhepe that is loſt: Oh ſeeke thy ſeruaunt, for I doe not forgeat thy commaundementes.

Ad dominum cum. pſa. CXX.

When

Morning prayer.

WHen I was in trouble, I called vpon the Lorde: and he heard me.

Deliuer my soule (O lorde) from lying lippes: and from a deceitfull tongue.

What rewarde shalbe geuen or doen vnto thee, thou false tongue: euen mighty and sharpe arrowes, with hoate burnyng coales.

Woe is me, that I am constrained to dwell with Meserch: and to haue myne habitation among the tentes of Cedar.

My soule hath long dwelt emong the: that be enemies vnto peace.

I labour for peace, but when I speake vnto them therof: thei make them ready to battaile.

Leuaui oculos. psal. CXXi.

I Wyll lift vp mine eyes vnto the hilles: from whence cometh my helpe.

My helpe cometh euen from the Lorde: which hath made heauen and earth.

He wyll not suffre thy foote to be moued: and he that keepeth thee, wyll not slepe.

Beholde, he that kepeth Israel: shall neyther slumber nor sleepe.

The

The Lorde hymselfe is thy keper: the lord is thy defence vpon thy right hand.

So that the sunne shal not burne thee by daye neither the Moone by night.

The Lord shal preserue thee from all euill: yea, it is euen he that shal kepe thy soule.

The Lorde shall preserue thy goyng out, and thy coming in: from this tyme furth for euermore.

Letatus sum. psal. cxxii.

I was glad when they sayd vnto me: we wil goe into the house of the Lorde.

Our feete shall stande in thy gates: O Jerusalem.

Jerusalem is builded as a citie: that is at vnitie in it selfe.

For thether the Tribes goe vp, euen the Tribes of the Lord: to testifye vnto Israel, to geue thankes vnto the name of the Lorde.

For there is the seate of iudgement: euen the seate of the house of Dauid.

O praye for the peace of Jerusalem: they shal prospere that loue thee.

Peace bee within thy walles: & plenteousnes within thy palaces.

For my brethren and companions sakes: I will wishe thee prosperitie.

Yea, because of the house of the Lord our God: I wil seke to doe thee good.

Ad te leuaui oculos. psa.xxiii.

Vnto thee lift I vp myne eyes: O thou that dwellest in the heaues.

Beholde, euen as the eyes of seruaūtes loke vnto the handes of their Maisters: and as the eyes of a maidē, vnto the hand of her Maistresse: euen so our eyes wayte vpon the Lorde oure God, vntyll he haue mercye vpon vs.

Haue mercy vpō vs O lord, haue mercye vpon vs: for we are vtterly despised.

Our soule is filled with the scorneful reproke of the welthye: with the despitefulnes of the proude.

Nisi quia dominus. ps.xxiiii.

If the lorde himself had not been on our syde (nowe maye Israell say:) If the Lord himselfe hadde not been on our syde when men rose vp agaynst vs.

They had swallowed vs vp quicke: when they were so wrathfullye displeased at vs.

Yea, the waters had drowned vs: and the streame had gone ouer our soule.

The diepe waters of the proude: had gone euen ouer our soule.

But

But prayſed be the lorde: which hath not geuen vs ouer for a pray vnto their teeth.

Our ſoule is eſcaped, euen as a birde out of the ſnare of the fowler: the ſnare is broken, and we are deliuered.

Our helpe ſtandeth in the name of the LORDE: which hath made heauen and earth.

Qui confidunt in domino. pſa.cxxv.

They that putte their truſt in the Lorde, ſhalbe euen as the Mount Syon: which maye not be remoued, but ſtandeth faſt for euer.

The hilles ſtand about Hieruſalem: euen ſo ſtandeth the lorde round about his people, from this tyme furth for euermore.

For the rodde of the vngodly cometh not into the lot of the ryghteous: leſt the righteous put their hand vnto wickednesse.

Doe wel, O Lorde vnto thoſe that be good and true of heart.

As for ſuch as turne backe vnto their owne wickednesse: the Lorde ſhal leade the forth with the euil doers, but peace ſhalbe vpon Iſrael.

Inconuertendo. pſal.cxxvi.

Euenig prayer.

WHen the lord turned again the captiuitie of Syō: then wer we like vnto them that dreame.

Then was our mouthe fylled with laughter: and our tongue with ioye.

Then sayd they among the Heathen: the Lorde hath doone great thinges for them.

Yea, the lord hath done great thinges for vs already: wherof we reioyce.

Turne our captiuitie, O Lord: as the riuers in the South.

They that sowe in teares: shal reape in ioye.

He that now goeth on hys waye weping, and beareth furth good sede: shall doubtles come agayne with ioy, & bring his sheaues with him.

Nisi dominus edificā. Psal. cxxvii.

EXcept the Lorde build the house: their laboure is but losse that builde it.

Except the Lord kepe the citie: the watche man waketh but in vayne.

It is but lost labour that ye haste to ryse vp earely, and so late take rest: and eate the bread of carefulnesse, for so he geueth his beloued slepe.

Loe, children, and the fruite of thy wombe

wombe:are an heritage and gyfte that cometh of the lorde.

Lyke as the arrowes in the hande of the Gyant:euen so are the young chyldren.

Happy is the mā that hath his quiuer full of them:they shall not bee ashamed when they speake with their enemies in the gate.

Beati omnes. psal.cxxviii.

BLessed are all they that feare the Lorde: and walke in hys wayes.

For thou shalt eate the labors of thine handes:O wel is thee,and happye shalt thou be.

Thy wife shalbe as the fruitful vyne: vpon the walles of thyne house.

Thy children like the Olyue braunches,round about thy table.

Loe,thus shal the man be blessed:that feareth the Lorde.

The lorde from out of Sion, shall so blesse the:that thou shalt see Jerusalem in prosperitie,all thy life long.

Yea,that thou shalte see thy childres children:and peace vpon Israel.

Sepe expugnauerunt. psal.cxxix.

MAny a time haue they foughte agaynſt me, fro my youth vp: (may Iſrael now ſaye.)

Yea, many a time haue they vexed me fro my youth vp: but thei haue not preuayled agaynſt me.

The plowers plowed vpon my backe: and made long forowes.

But the righteous lorde hath hewen the ſnares of the vngodly in pieces.

Let them be confounded and turned backeward: as many as haue euill will at Syon.

Let them be euen as the graſſe growing vpon the houſe toppes: whiche withereth afore it be plucked vp.

Whereof the mower fylleth not hys hande: neyther he that byndeth vp the ſheaues his boſome.

So that they which goe by, ſay not ſo much as the Lord proſper you: we wiſh you good lucke, in the name of the lorde.

De profundis clamaui. pſa. cxxx.

OVte of the depe haue I called vnto thee, O Lorde: Lorde heare my voyce.

Oh let thyne eares conſider well: the voyce of my complaynte.

If thou Lorde wilt bee extreme to marke

marke what is doone amisse: O Lorde, who may abyde it?

For there is mercy with thee: therfore shalt thou be feared.

I looke for the lord, my soule doeth wayte for him: in hys word is my trust.

My soule fleeth vnto the Lord, before the morning watche: (I saye before the morning watche.)

O Israel trust in the Lorde, for with the Lorde there is mercy: and with him is plenteous redemption.

And he shall redeme Israel: from all his synnes.

Domine non est exaltatum. psa. cxxxi.

LOrde, I am not hye minded: I haue no proud lokes.

I doe not exercise my selfe in great matters: which are to hie for me.

But I refrayne my soule, and kepe it lowe, like as a childe that is wayned frō hys mother: yea my soule is euen as a wayned childe.

O Israel trust in the Lord: from this time furth for euermore.

Memento domine Dauid. psal. cxxxii.

LOrde remembre Dauid: and all his trouble. Morning prayer.

How he sware vnto the Lord:

and bowed a bowe vnto the almightye God of Jacob.

I will not come within the tabernacle of my house: nor clymbe vp into my bedde.

I wil not suffer my eyes to slepe, nor my eye lyddes to slumber: nyther the temples of my head to take any rest.

Untill I find out a place for the temple of the Lorde: an habitacion for the mighty God of Jacob.

Loe, we heard of the same at Ephrata: and found it in the wood.

We wyll goe into hys Tabernacle: and fall lowe on oure knees before hys footestoole.

Aryse O Lord, into thy restyng place: thou, and the Arke of thy strength.

Let thy priestes be clothed with righteousnes: and let thy sainctes syng with ioyfulnes.

For thy seruaunt Dauids sake: turne not away the presence of thyne annoynted.

The Lord hath made a saythfull othe vnto Dauid: and he shall not shrynke from it.

Of the fruite of thy body: shall I sette vpon thy seate.

If thy children will keepe my couenaunt

naunt and my testimonies, that I shall learne them: theyr children also shall sytt vpon thy seate for euermore.

For the lorde hath chosen Syon to be an habitacion for himselfe: he hath longed for her.

This shalbe my rest for euer: here wil I dwel, for I haue a delight therein.

I wil bleesse her vitailes with increase: and wil satisfie her poore with bread.

I wil deeke her Priestes with health: and her sainctes shall reioyce and syng.

There shal I make the horne of Dauyd to florysshe: I haue ordeyned a lanterne for mine annoynted.

As for hys enemies, I shal clothe the with shame: but vpon himselfe shal hys crowne florysshe.

Ecce quam bonum. psal. cxxxiii.

BEhold, how good and ioyful a thynge it is: brethren to dwell together in vnitie.

It is like the precious oynt: mente vpon the head, that ranne downe vnto the beard: euē vnto Aarons beard, and wente downe to the skyrtes of hys clothyng.

Lyke as the dewe of Hermon: which fell vpon the hill of Syon.

For

For there the lord promised hys blessyng: and life for euermore.

Ecce nunc benedicite. psal.cXXXiii.

BEhold (now) prayse the lorde: all ye the seruauntes of the lorde.

Ye that by nyght stande in the house of the Lorde: (euen in the courtes) of the house of our God.

Lift vp your hãdes in the sanctuarye: and prayse the lorde.

The lorde that made heauen and earth: geue thee blessing out of Syon.

Laudate dominum. psa.cXXXv.

QPrayse the lorde, laude ye the name of the lorde: prayse it, O ye seruauntes of the lorde.

Ye that stande in the house of the Lorde: in the courtes of the house of our God.

O prayse the lorde, for the Lorde is gracious: O synge prayses vnto hys name, for it is louely.

For why, the lorde hath chosen Jacob vnto himselfe: and Israell for his owne possession.

For I knowe that the LORDE is greate: and that our Lorde is aboue all Goddes.

What-

Whatsoeuer the lord pleased, that did he in heauen and in earth: and in the sea, and in al depe places.

He bryngeth furth the cloudes from the endes of the world: and sendeth furth lightninges with the rayne, bryngyng the wyndes out of his treasures.

He smote the fyrst borne of Egypte: both of man and of beast.

He hath sent tokens and wonders into the middest of thee, O thou land of Egipt: vpon Pharao, & al his seruauntes.

He smote dyuerse nations: and slewe mighty kynges.

Sehon kyng of the Ammorites, and Og the kyng of Basan: and al the kingdomes of Canaan.

And gaue their land to be an heritage: euen an heritage vnto Israell hys people.

Thy name O lord, endureth for euer: so dooeth thy memorial O Lorde: from one generacion to another.

For the Lorde will auenge hys people: and bee gracious vnto hys seruauntes.

As for the ymages of the Heathen, they are but siluer and golde: the worke of mennes handes.

They haue mouthes and speake not:

eyes

eyes haue they, but they see not.

They haue eares, and yet they heare not: neither is there any breath in their mouthes.

They that make them, are lyke vnto them: and so are all they that putte their trust in them.

Prayse the Lord ye house of Israell: prayse the Lord ye house of Aaron.

Prayse the Lord ye house of Leui: ye that feare the lord, prayse the lorde.

Praysed be the Lorde oute of Syon: which dwelleth at Jerusalem.

Confitemini domino. psal.cxxxvi.

Euenig prayer.

O Geue thankes vnto the Lorde, for he is gracious: and his mercy endureth for euer.

O geue thankes vnto the god of al Gods: for his mercye endureth for euer.

O thanke the Lorde of alt Lordes: for his mercy endureth for euer.

Which onely doeth great woonders: for his mercy endureth for euer.

Which by his excellent wisdom made the heauens: for his mercy endureth for euer.

Which layde out the earth aboue the waters: for his mercy endureth for euer.

Whiche hath made great lyghtes: for

hys

his mercy endureth for euer.

The Sunne to rule the daye: for his mercye endureth for euer.

The Moone and the Starres to gouerne the night: for his mercy endureth for euer.

Which smote Egipt with theyr fyrste borne: for his mercye endureth for euer.

And brought out Israel from among them: for his mercye endureth for euer.

With a mighti hand and stretched out arme: for his mercye endureth for euer.

Whiche deuided the redde sea in two partes: for his mercy endureth for euer.

And made Israel to go thorow ỳ mids of it: for his mercye endureth for euer.

But as for Pharao and hys hoste, he ouerthrew them in the redde sea: for his mercy endureth for euer.

Which lead his people through ỳ wildernes: for his mercy endureth for euer.

Which smote great Rynges: for hys mercy endureth for euer.

Yea, and slew mighty kinges: for his mercy endureth for euer.

Sehon king of the Ammorites: for his mercy endureth for euer.

And Og the Ryng of Basan: for hys mercy endureth for euer.

And gaue away theyr lande for an heritage.

ritage: for his mercy endureth for euer.

Euen for an heritage vnto Israel his seruaunte: for hys mercye endureth for euer.

Which remembred vs, when we wer in trouble: for his mercye endureth for euer.

And hath deliuered vs from our enemies: for his mercy endureth for euer.

Whiche geueth foode to all flesshe: for his mercy endureth for euer.

O geue thankes vnto the God of heauen: for his mercy endureth for euer.

O geue thankes to the LORD of Lordes: for hys mercye endureth for euer.

Super flumina. psal.cxxxvii.

BY the waters of Babilon we sate down and wept: when we remembred thee, O Syon.

As for our harpes, we hanged them vp: vpon the trees that are therein.

For they that ledde vs away captiue, required of vs then a song and melodye in oure heauinesse: synge vs one of the songes of Syon.

Howe shall we sing the Lordes song: in a straunge lande.

If I forgeat thee, O Jerusalem: let my

my right hand forgeat her cunning.

If I doo not remembre thee, let my tonge cleaue to the roofe of my mouth: yea if I preferre not Ierusalem in my myrth.

Remembre the children of Edom O lorde: in the daye of Ierusalem, howe they sayde, down with it, down with it, euen to the grounde.

O daughter of Babilon, wasted with misery: yea, happye shall he bee, that rewardeth thee as thou hast serued vs.

Blessed shal he be, that taketh thy children: & throweth them agaynst the stones.

Confitebor tibi. psa. cxxxviii.

I Will geue thankes vnto thee, O lorde, with my whole hearte: euen before the gods will I sing prayse vnto thee.

I wil worship toward thy holye temple, and prayse thy name, because of thy louing kindnes and truth: for thou hast magnified thy name, and thy woorde aboue all thinges.

When I called vpon the, thou heardst me: and endouedst my soule with muche strength.

All the kinges of the earth shal praise thee, O lorde: for they haue heard the woordes of thy mouth.

Yea, they shal sing in the wayes of the Lord, that great is the glory of the lord.

For though the lorde be high, yet hath he respecte unto the lowelye: as for the proude, he beholdeth them afarre of.

Though I walke in the myddest of trouble, yet shalt thou refreshe me: thou shalt stretche furth thyne hand upon the furiousnesse of myne enemyes, and thy right hand shal saue me.

The lord shal make good his louing kindnes toward me: yea thy mercye, O Lorde, endureth for euer, despyse not then the workes of thine owen handes.

Domine probasti me. psal. cxxxix.

Morning prayer.

O Lorde, thou hast searched me oute and knowen me: thou knowest my downe sitting and mine uprysyng: thou understandest my thoughtes long before.

Thou art about my path, and about my bed: and spyest out all my wayes.

For loe, there is not a woorde in my tongue: but thou O Lord knowest it altogether.

Thou hast fashioned me behynde and before: and layd thyne hand upon me.

Suche knowledge is to woonderfull and excellente for me: I cannot attayne unto it.

Whether

Whether shall I goe then from thy spirite? Or whether shall I goe then from thy presence?

If I clymbe vp into heauen, thou arte there: if I goe downe to hell, thou arte there also.

If I take the winges of the morning: and remayne in the vttermost partes of the Sea.

Euen there also shall thy hande leade me: and thy right hande shall holde me.

If I say, peraduenture the darkenes shal couer me: thē shall my night be turned to daye.

Yea, the darkenes is no darkenes with the: but the night is as cleare as the day, the darkenes and light (to thee) are both a lyke.

For my reynes are thyne: thou hast couered me in my mothers wombe.

I wyll geue thankes vnto thee, for I am fearefullye and wonderoufly made: marueylous are thy woorkes, and that my soule knoweth right well.

My bones are not hid frō thee: though I be made secretly, & fashioned beneath in the earth.

Thine eies did see my substaunce, yet being vnperfecte: and in thy booke were all my members wrytten.

Whiche daye by daye were fashioned: when as yet there was none of them.

How deare are thi counsails vnto me, O god: how great is the sume of them:

If I tell them, they are moe in numbre then the sand: whē I wake vp, I am present with thee.

Wilt thou not slay the wicked, O god: depart from me ye bloudthirstie men.

For they speake vnrighteously against thee: and thyne enemyes take thy name in vayne.

Doe not I hate them, O lord, that hate thee: and am not I grieued with those that ryse vp agaynst thee:

Yea, I hate them right sore: euen as though they were myne enemyes.

Trye me, O god, and seke the ground of myne hearte: proue me and examyne my thoughtes.

Loke well yf there be any way of wickednes in me: and leade me in the waye euerlastyng.

Eripe me domine. psal. CXL.

Deliuer me O Lorde, from the euil men: and preserue me from the wicked men.

Which ymagine mischiefe in their heartes: and stirre vp strife all the day long.

They

They haue sharpened their tongues lyke a serpente: Adders poyson is vnder theyr lyppes.

Kepe me O lord from the handes of the vngodly: preserue me from the wicked men, whiche are purposed to ouerthrow my goinges.

The proude haue layd a snare for me, and spred a net abroade with cordes: yea and set trappes in my waye.

I said vnto the lord, thou art my god: heare the voyce of my prayers, O lorde.

O lord god, thou strength of my health: thou hast couered my head in the day of battayle.

Let not the vngodly haue hys desyre O lorde: let not his mischieuous ymaginations prosper, lest they be to proude.

Let the mischiefe of their owen lyppes fal vpon the head of them: that compasse me about.

Let hoate burnyng coales fall vpon them: let them be cast into the fire: and into the pitte, that they neuer ryse vp agayne.

A man ful of wordes shal not prosper vpon the earth: euill shall hunt the wycked person to ouerthrow hym.

Sure I am that the lorde will auenge the poore: and mayntayne the cause

of the helpeles.

The righteous also shal geue thankes vnto thy name: and the iust shall contynue in thy syghte.

Domine clamaui. psal.cxli.

LOrd, I call vpon thee, hast thee vnto me: and consyder my voyce when I crye vnto thee.

Let my prayer be set furth in thy syght as the incense: and let ỹ lifting vp of my hãdes, be an euening sacrifice.

Sette a watche O lorde beefore my mouth: and kepe the doore of my lippes.

O let not thyne hearte be enclyned to any euyll thyng: let me not be occuppyed in vngodly woorkes, with the men that worke wickednesse, lest I eate of suche thynges as please them.

Let the ryghteous rather smyte me frendly: and reprooue me.

But lette not theyr pretyous balmes breake myne head: yea, I wyll pray yet agaynst theyr wyckednes.

Let theyr iudges be ouerthrowen in stony places: that they maye heare my woordes, for they are swete.

Our bones lye scatered beefore the pit: lyke as when one breaketh and heweth wood vpon the earth.

But mine yes loke vnto thee, O lord

God:

God: in thee is my truſt, O caſt not oute my ſoule.

Kepe me from the ſnare whiche they haue layd for me: and from the trappes of the wycked doers.

Lette the vngodly fal into their owne nettes together: and let me euer eſcape them.

Voce mea ad dominum. pſal. cXlii.

I Cried vnto the Lorde with my voyce: yea, euen vnto the Lorde dyd I make my ſupplycacyon. Euenyng prayer.

I powred out mi complaintes before him: and ſhewed him of my trouble.

When my ſpirite was in heauyneſſe, thou kneweſt my path: in ỳ waye wherin I walke, haue they priuely layed a ſnare for me.

I loked alſo vpon my ryghte hande: and ſee, there is no man that would knowe me.

I had no place to flee vnto: and no man cared for my ſoule.

I cryed vnto thee, O Lorde, and ſayd: thou art my hope and my portion, in the lande of the lyuing.

Conſyder my complaynte: for I am broughte very lowe.

O deliuer me from my perſecutours:

for they are to strong for me.

Bring my soule out of prison, that I may geue thākes vnto thy name: which thing if thou wilt graunt me, then shall the ryghteous resorte in my companye.

Domine exaudi. psal.cxliii.

HEare my prayer O lord, and consider my desire: hearken vnto me for thy trueth and righteousnesse sake.

And enter not into iudgemente wyth thy seruaunt: for in thy sight shal no mā liuing be iustified.

For the enemye hath persecuted my soule, he hath smitten my life downe to the ground: he hath laid me in the darknes as the mē that haue been long dead.

Therfore is my spirite vexed wythin me: and my heart within me is desolate.

Yet I doe remember the tyme past, I muse vpon al thi workes: yea, I exercise my selfe in the workes of thy handes.

I stretche furth my handes vnto thee: my soule gaspeth vnto thee, as a thyrsty lande.

Heare me, O lorde, and that sone, for my spirite wareth faynte: hyde not thy face from me, lest I be lyke vnto them that goe downe to the pyt.

O let me heare thy louing kindnes betymes

times in the morning, for in thee is my truste: shewe thou me the waye that I shoulde walke in, for I lifte vp my soule vnto thee.

Deliuer me, O lorde, frō mine enemies: for I flie vnto thee, to hyde me.

Teache me to doe the thyng that pleaseth thee: for thou art my god, let thy louing spirite leade me forth vnto the land of righteousnes.

Quicken me, O lorde, for thy names sake: & for thy righteousnes sake, bryng my soule out of trouble.

And of thi goodnes slea mine enemies: and destroie al them that vexe my soule, for I am thy seruaunt.

Benedictus dominus psal. cxliii.

Blessed be the lorde my strength: which teacheth my handes to warre, and my fingers to fyghte. Morning prayer.

My hope, and my fortres, my castell and delyuerer, my defender in whom I trust: which subdueth my people that is vnder me.

Lord what is man that thou hast suche respecte vnto him: or the sonne of man, that thou so regardest hym:

Man is lyke a thyng of nought: hys tyme passeth awaye lyke a shadowe.

Bowe thy heauens, O lord, and come

down:touche the mountaines,and they shal smoke.

Caste forth the lyghtenyng,and tear them:shote out thyne arrowes,and consume them.

Send down thyne hand from aboue: deliuer me and take me out of the great waters,from the hand of straunge children.

Whose mouth talketh of vanitie: and their right hand is a right hande of wickednes.

I wyll syng a new song vnto thee, O god: and sing prayses vnto thee vpon a ten stringed lute.

Thou that geuest victorie vnto kinges: and hast deliuered Dauid thi seruaunt, from the peryll of the sweord.

Saue me and deliuer me from ỹ hand of straunge chyldren:whose mouth talketh of vanitie,and their right hand is a right hand of iniquitie.

That our sonnes may grow vp as the ponge plantes:and that oure daughters maye be as the pulliſhed corners of the temple.

That oure garners maye bee ful and plenteous with all maner of store:that our shepe may bryng forth thousandes, and ten thousandes in our stretes.

That

That our oxen maye bee ſtrong to labour, that there be no decay: no leadyng into captiuitie, and no complaynyng in our ſtretes.

Happy are the people that be in ſuche a caſe: yea, bleſſed are the people whych haue the lord for theyr god.

Exaltabo te deus. pſal. cxlv.

I Will magnifie thee, O god, my kynge: and I wyll prayſe thy name for euer and euer.

Euerye daye wyll I geue thankes vnto thee: and prayſe thy name for euer and euer.

Greate is the lorde, and marueylous worthy to be prayſed: there is no ende of hys greatnes.

One generacõ ſhal prayſe thy workes vnto another: and declare thy power.

As for me, I wilbe talkyng of thy worſhip: thy glorye, thy prayſe, and wonderous workes.

So that men ſhal ſpeake of the might of thy marueylous actes, and I wyll alſo tell of thy greatnes.

The memoriall of thyne aboundaunt kyndnes ſhall be ſhewed: and men ſhall ſing of thy ryghteouſnes.

The Lord is gracyous and merciful: long ſufferyng, and of greate goodnes.

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The

The lorde is louing vnto euery man: and his mercye is ouer all hys worckes.

All thy worckes prayse thee, O Lorde: and thy sainctes geue thankes vnto thee.

They shew the glory of thy kingdome: and talke of thy power.

That thy power, thy glory, and mightines of thy kyngdome: might be knowē vnto men.

Thy kyngdome is an euerlastyng kyngdome: and thy dominyon endureth throwout all ages.

The Lorde vpholdeth al suche as fall: and lifteth vp al those that be downe.

The eyes of all wayte vpon thee, O Lord: and thou geuest them their meate in due season.

Thou openest thyne hande: and fillest all thinges liuing with plentcousnesse.

The lord is righteous in al his waies: and holy in all hys worckes.

The lord is nie vnto al them that call vpon him: yea, al such as cal vpon hym faythfully.

He wil fulfil the desyre of them that feare hym: he also will heare their crye, and wyll helpe them.

The lord preserueth al them that loue hym: but scattereth abroade all the vngodly.

My

My mouth shal speake the prayse of the lord: and let al flesshe geue thankes vnto hys holy name: for euer and euer.

Lauda anima mea. psal..cxlvi.

PRayse the Lorde, O my soule: whyle I lyue wyll I prayse the lorde, yea as long as I haue any beyng, I will sing prayses vnto my god.

O put not your truste in Princes: nor in any childe of mā: for there is no helpe in them.

For whē the breath of mā goeth forth: he shall turne agayne to hys earth, and then all hys thoughtes perysshe.

Blessed is he that hath the god of Iacob for his helpe: and whose hope is in the Lorde hys God.

Whiche made heauen and earth, the sea, and al that therin is: which kepeth hys promyse for euer.

Which helpeth thē to right that suffre wrong: which fedeth the hungry.

The lord loseth men out of pryson: the lord geueth sight to the blynde.

The lord helpeth them that are fallen: the lord careth for the righteous.

The lord careth for the straungers, he defendeth the fatherlesse and widdowe: as for the waye of the vngodly, he

turneth

turneth it vpsyde downe.

The lord thi god, O Sion, shalbe king for euermore: and throwoute all generacyons.

Laudate dominum. psal. cxlvii.

Euenig prayer.

PRayse the lord, for it is a good thing to sing prayses vnto oure God: yea a ioyefull and pleasaunt thing is it to be thankful.

The lorde doeth buylde vp Hierusalem: and gather togethere the outcastes of Israel.

He healeth those that are broken in hearte: and geueth medecyne to heale theyr sykenes.

He telleth the numbre of the starres: and calleth them all by theyr names.

Great is our lord, and greate is hys power: yea, hys wisdome is infinite.

The Lorde setteth vp the meke: and bryngeth the vngodly downe to the grounde.

O syng vnto the lorde wyth thankesgeuing: sing prayse vpon the harpe vnto our god.

Which couereth ỹ heaue wyth cloudes, and prepareth rayne for the earth: and maketh the grasse to growe vpon the mountaynes, (and hearbe for the vse of men.)

Which

Which geueth fodder vnto the cattel: and fedeth the yonge rauens that call vpon hym.

He hath not pleasure in the strength of an Horse: nether delighteth he in any mans legges.

But the Lordes delighte is in them that feare him: and put their trust in his mercy.

Praise the Lord, O Jerusalem: praise thy god, O Syon.

For he hath made fast the barres of thy gates: and hath blessed thy children within thee.

He maketh peace in thy borders: and fylleth thee with floure and wheate.

He sendeth forth his cōmaundement vpon earth: and hys word runneth very swiftely.

He geueth snowe lyke wolle: and scatereth the hoare frost like asshes.

He casteth forth hys yse like morsels: who is hable to abyde hys frost?

He sendeth out his worde, and melteth them: he bloweth wyth hys wynde, and the waters flowe.

He sheweth hys worde vnto Jacob: hys statutes and ordynaunces vnto Israell.

He hath not dealt so wyth any nacion: neither

neyther haue the Heathē knowledge of hys lawes.

Laudate dominum. psal.cxlviii.

PRaise ỹ lorde of heauen: praise hym in the heyghte.

Prayse him al ye aungels of hys: prayse hym all hys hoste.

Praise him Sunne and Mone: praise hym all ye starres and lyght.

Praise him all ye heauens: and ye waters that be aboue the heauens.

Let them prayse the name of the lord: for (he spake the woordes, and they were made) he commaunded, and they were created.

He hath made them fast for euer and euer: he hath geuen them a lawe, which shall not be broken.

Prayse the Lorde vpon earth: ye dragons, and all depes.

Fire and hayle, snowe and vapors: wynde and storme, fulfyllyng his word.

Mountaynes and all hilles: fruitefull trees and al Cedres.

Beastes and all cattell: wormes and fethered foules.

Kinges of the earth and al people: princes and all iudges of the worlde.

Yonge men and maydens, olde men and children, prayse the name of ỹ lord:

for

for hys name onely is excellent, and his prayse aboue heauen and earth.

He shal exalte the horne of his people, al his sainctes shal prayse hym: euen the children of Israel, euen the people that serueth hym.

Cantate domino. psal. cxlix.

O Syng vnto the Lorde a newe song: lette the congregacyon of sainctes prayse hym.

Let Israel reioice in him that made hym: and let the children of Syon be ioyefull in their king.

Let thē praise his name in the daunce: let them sing prayses vnto him with tabret and harpe.

For the Lorde hath pleasure in hys people: and helpeth the meke hearted.

Let the sainctes be ioyefull with glory: let them reioyce in their beddes.

Lette the prayses of God bee in theyr mouth: and a two edged sweord in their handes.

To be auenged of the Heathen: and to rebuke the people.

To binde their kinges in chaines: and their nobles with linkes of yron.

That they may be auenged of them, as it is written: such honour haue al his sainctes.

Laudate

Laudate dominum. psal.cl.

O Prayse God in hys holynesse: prayse hym in the firmamente of hys power.

Praise him in his noble actes: prayse hym accordyng to hys excellente greatnes.

Prayse hym in the sound of the trumpet: praise him vpon the lute and harpe.

Prayse him in the cimbals and daunces: prayse hym vpon the stringes and pype.

Praise him vpon the wel tuned cimbals: praise him vpō the loude cimbals.

Let euery thing that hath breath: praise the Lorde.

The ende of the Psalter.

¶ Certayn godly prayers, to be vsed for sondry purposes.

¶ A generall confession of synnes, to be sayde euery morneng.



Almightie god our heauenly father, I confesse and knowledge that I am a miserable and a wretched synner, and haue manifolde wayes most grieuously transgressed thy moste godly commaundementes, throwe wycked thoughtes, vngodly lustes, sinful wordes and dedes, & in my whole lyfe. In synne am I borne and conceiued, and there is no goodnes in me, inasmuche as yf thou shouldest entre into thy narrowe iudgement with me, iudgeing me accordyng vnto thesame, I wer neuer able to suffre or abyde it, but must nedes perysshe, & be damned for euer. So little helpe, comfort or succour is there, either in me, or in any other creature. Onely this is my comfort (O heauenly father) that thou didst not spare thy only deare beloued sonne, but diddest geue him vp vnto the moste bitter, and most vyle and slaunderous death of the crosse for me, that he myght

so paye the raunsome for my synnes, satisfye thy iudgemente, styll and pacifye thy wrath, reconcyle me agayne vnto thee, and purchase me thy grace and fauoure, and euerlastyng lyfe. Wherefore, thorowe the merytes of hys moste bytter death and passion, & thorow his innocent blud shedyng, I beseche thee, O heauenly father, y thou wilt vouchsafe to be gracious and mercyfull vnto me, to forgeue, & so pardō me al my sinnes, to lighte my heart with thy holy spirite, to renue, confirme & strengthen me with a righte & a perfect fayth, and to enflame me in loue towarde thee and my neighbour, that I maye hencefoorth with a willing and a glad heart, walke as it becōmeth me, in thy moste godly commaundementes, and so glorifie and prayse thee euerlastingly. And also that I may with a free conscyence & quiet heart in all maner of temptacions, afflictions, or necessities, & euen in the very panges of death, crie boldely and merely vnto thee, and saye: I beleue in God the father almightie, maker of heauen and earth. And in Jesus Christ. &c. But O Lorde God heauenly father, to comfort my selfe in affliction & temptacyon with these Artycles of the Christen fayth, it is not in my power. For fayth

fayth is thy gyfte, and forasmuche as thou wylte bee prayed vnto, and called vpon for it, I come vnto thee, to praye and beseche thee, both for that, and for all my other necessities, euē as thy deare beloued sonne our Sauiour Christe Iesus hath him selfe taught vs. And from the verye bottome of my heart, I crye and say: O our father which art in heauen. &c.

¶ Prayers to be sayd in the morning.

O Mercyful Lord God heauenly father, I render make highe landes, prayse, and thankes vnto thee, that thou hast preserued me bothe this nighte, and all the tyme and dayes of my lyfe hytherto vnder thy protection, and hast suffered me to lyue vntyll this presente houre. And I beseche thee hartely, thou wilte vouchsafe to receyue me this day, and the residue of my whole lyfe from henceforth into thy tuicion, ruling and gouerning me with thy holye spirite, that all maner of darkenesse of misbeliefe, infidelitie, and of carnal lustes and affections, maye be vtterlye chased and

driuen out of my heart, and that I may be iustified and saued both body & soule thorow a right and a perfect faith, and so walke in ỳ light of thy most godly truth, to thy glory and prayse, and to the profit and furtheraunce of my neighbour, thorowe Iesus Christ our Lord and Sauiour. Amen.

B

ALl possible thankes that we are able, we render vnto thee, O Lorde Iesus Christe: for that thou hast wylled thys nyght paste to bee prosperous vnto vs, and we beseche thee likewise to prospers all thys same daye vnto vs, for thy glory, and for the health of our soule: and that thou which arte the true lyghte, not knowyng any goyng down, and whyche art the sunne eternall, geuing lyfe, foode & gladnesse vnto all thynges: vouchsafe to shine into our myndes, that we maye not any where stumble to fal into any sinne, but may through thy good guydyng and conductynge, come to the lyfe euerlastyng. Amen.

O Lorde Iesus Christ, which arte the true sunne of the worlde, euermore arysing and neuer going downe, whiche by thy most holesome appearing & lighte

doest

doest bring forth, preserue, nourishe and refreshe all thynges, aswell that are in heauen, as also that are on earth: we beseeche thee mercyfully and fauourably to shyne into our heartes, that the nighte and darkenes of synnes, and the mistes of errours on euery syde driuen away, thou bryghtlye shynyng wythin oure heartes, we maye all oure lyfe space goe withoute any stumblyng or offence, and may decently and semely walke (as in ỹ daye tyme) beeing pure and cleane from the workes of darkenes, and abounding in all good woorkes whiche God hath prepared for vs to walke in: whiche with the father and with the holy goste, lyuest and reygnest for euer and euer. Amen.

O God and Lorde Jesus Christe, thou knowest, yea and hast also taught vs how great the infirmitie and weakenes of man is, and how certaine a thing it is, that it can nothing doe without thy Godly helpe. ỹ f man trust to himselfe, it cānot be auoided, but that he must headlong runne and fal, into a thousande vndoynges and mischiefes: O sure father, haue thou pitie and compassyon vpon the weakenesse of vs thy chyldren, bee

thou preſt & ready to helpe vs, alwayes ſhewing thy mercy vpō vs, & proſpering whatſoeuer we godly goe about: ſo that thou geuing vs light, we maye ſee what thynges are truly good in dede, thou encouragyng vs, we may haue an earneſt deſyre to theſame, and thou beeing oure gyde, we may come where to obtain thē: for we hauing nothyng but miſtruſt in oure ſelues, doe yelde and commit oure ſelues full and whole vnto thee alone, whiche worke ſte all thynges in all creatures to thy honour and glory. So be it.

A Prayer agaynſte temptacyon.

O Lorde Ieſus Chriſt, the onely ſtaye and fence of our mortall ſtate, oure onely hope, our onely ſaluacion, our glory, and oure triumphe: who in the fleſhe (which thou hadſt for our only cauſe taken vpon thee) dydſt ſuffre thy ſelfe to be tempted of Sathan, and who onely and alone of al men didſt vtterly ouercome & vanquiſhe ſynne, death, the worlde, the deuill, and all the kyngdome of hell: and whatſoeuer thou haſt ſo ouercomed, for oure behoſe it is that thou haſte ouercomed it: neyther hath it been thy wyll to haue any of thy ſeruauntes kepe battaill or fyght with any of the forſayd euilles, but of

but of purpose to rewarde vs with a crowne of the more glorye for it: and to thintente that thou mightest lykewyse ouerthrow Sathan in thy membres, as thou hadst afore done in thyne own persone, geue thou (we beseche thee) vnto vs thy souldiers (O Lyon most victorious of the tribe of Juda) strēgth against the rearing Lyon, whiche continually wandreth too and fro, seeking whom he maye deuoure. Thou beeyng that same serpent, the true geuer of health and lyke that were nayled on highe vpon a tree, geue vnto vs thy litle sely ones, wyttines agaynste the deceytful awayting of the most subtile serpent. Thou being a lābe as whyte as snowe, the vanquisher of Sathans tiranny, geue vnto vs thy litle shepe, the strength & vertue of thi spirite, that beeing in our owne selues weake & feble, and in thee strong and valeaunte, we maye withstande and ouercome all assaultes of the deuyll, so that our goostly enemie maye not glory on vs, but being conquerours through the, we may geue thankes to thy mercy, which neuer leaueth them destitute that put theyr truste in thee: who lyuest and reignest God for euer without end. Amen.

¶ A Prayer for obtayning of wisedome. Sapien. ix.

O God of our fathers, & Lord of mercy, thou that hast made all thynges with thy worde, and ordeyned manne through thi wisedom that he should haue dominacyon ouer the creature whyche thou hast made, that he should order the world accordyng to equitie & rightesulnes, and execute iudgement with a true heart: geue me wisedome which is euer about thy seate, & put me not out from among thy children: for I thy seruaunt, & sonne of thy handmaide, am a feble person, of a shorte tyme, and to yong to the vnderstanding of thy iudgemente and lawes: yea though a mā be neuer so perfect among the children of mē, yet if thy wisedom be not with hym, he shalbe nothyng worth. Oh sende thy wisedom out of thy holy heauens, and from the throne of thy maiestie, that she maye be with me and labor with me, that I maye knowe what is acceptable in thy syghte, for she knoweth and vnderstandeth al thinges, and she shall conducte me ryghte soberly in my workes, and preserue me in her power. So shall my workes be acceptable. Amen.

¶ A

A prayer agaynst worldly carefulnesse.

OMost deare and tender father, oure defender and nourisher, endue vs with thy grace, that we may caste of the great blyndnes of our mindes & carefulnes of worldly thynges, & may put oure whole study & care in keppyng of thy holy law. And that we may labour & trauaile for oure necessities in thys lyfe, lyke the byrdes of the ayre, and the lilies of the fielde, without care. For thou haste promysed to be careful for vs, and hast commaunded that vpon thee we should caste all our care, which lyuest and reygnest, world without ende. Amen.

A Prayer necessarye for all persons.

OMercifull god, I a wretched synner reknowledge my selfe bound to keepe thy holy commaundementes, but yet vnable to perfourme them, and to be accepted for iust, withoute the ryghteousnes of Jesu Christe thy onely sonne, who hath perfectly fulfilled thy lawe, to iustifie all men that beleue and truste in him. Therefore graunte me grace I beseche thee, to bee occuppyed in doynge of good workes, which thou commaundest in holy scripture, all the dayes of my

lyfe

lyke to thy glorye, and yet to truſte onely in thy mercy, and in Chriſtes merites to be purged from my ſinnes, and not in my good workes, bee they neuer ſo manye. Geue me grace to loue thy holye woorde feruently, to ſearche the Scriptures diligently, to reade them humbly, to vnderſtande them truelye, to lyue after them effectuallye. Order my lyfe ſo, O Lorde, that it bee alwaye acceptable vnto thee. Geue me grace not to reioyce in anye thinge that diſpleaſeth thee, but euermore to delite in thoſe thinges that pleaſe thee, bee they neuer ſo contrarye to my deſyres. Teache me ſo to praye, that my petitions maye bee graciouſlye heard of thee. Keepe me vpright among dyuerſitie of opinions and iudgementes in the worlde, that I neuer ſwarue from thy trueth, taughte in holye ſcripture. In proſperitie, O Lorde ſaue me that I ware not proude. In aduerſitie, helpe me that I neyther diſpayre nor blaſpheme thy holye name, but takinge it patientlye, to geue thee thankes, and truſte to bee delyuered after thy pleaſure. When I happen to fall into ſynne thorowe frayltie, I beſeche thee to woorke true repentaunce in my hearte, that I maye bee ſorye without

deſperation,

desperacion, trust in thy mercy without presumpcio, that I may amend my life, and become truly religious without hipocrisie, lowly in heart without fayning, faithfull and trusty without disceit, mery without lightnes, sad without mistrust, sober without slothfulnes, content with myne owne, without couetousnesse. To tel my neighbour his faultes charitably without dissimulacion. To instructe my housholde in thy lawes truely. To obeye our kyng & al gouerners vnder hym vnfaynedly. To receiue al lawes and common ordinaunces (which disagreeth not from thy holy word) obediently. To pay euery man that which I owe vnto hym truely. To backebite no man, nor slaunder my neighbour secretly, & to abhorre all vyce, louing al goodnes earnestly. O Lorde graunte me thus to doe, for the glory of thy holy name. Amen.

A Prayer necessarye to be sayed at al tymes.

O Bountiful Jesu, O swete sauiour, O Christe the sonne of God, haue pietie vpon me, mercifullye heare me, and despyse not my prayers. Thou hast created me of nothig, thou hast redemed me

me from the bondage of synne, death, and hell, neyther with golde nor syluer, but with thy most precious body once offered vpon the crosse, & thine owne bloud shed once for all for my raunsome: therefore cast me not away, whom thou by thy great wisdom hast made: despise me not whom thou haste redemed with suche a precious treasure, nor let my wyckednes destroy ỳ, whiche thy goodnes hath builded. Nowe whyles I lyue, O Jesu haue mercy on me, for if I die out of thy fauour, it wilbe to late afterwarde to cal for thy mercy: whiles I haue tyme to repente, loke vpon me with thy mercyfull eyes, as thou didst vouchsafe to loke vpõ Peter thine Apostle, that I mai bewaile my sinfull lyfe, & obtein thy fauour, and dye therein. I reknowledge, that if thou shouldest deale with me according to verye iustice, I haue deserued euerlastyng death. Therfore I appeale to thy hyghe throne of mercy, trusting to obtein gods fauoure, not for my merites, but for thy merites, O Jesu, who haste geuen thy self an acceptable sacrifice to thy father, to appeace his wrath, and to bryng all synners, (truely repentyng & amending their euil lyfe) into his fauoure agayne. Accepte me O lorde, among the number of them

of them that shall be saued, forgeue my sinnes, geue me grace to leade a godly & innocent life, graunt me thy heauenlye wisdō, inspire my hert with fayth, hope, and charitie, geue me grace to be humble in prosperitie, patient in aduersitie, obedient to my rulers, faythful vnto the ý trust me, dealing truely with all men, to lyue chastlye in wedlocke, to abhorre adultery, fornication, and al vnclennes, to do good after my power vnto al men, to hurte no man, that thy name may bee glorified in me, during this present life, and that I afterwarde maye obteyne euerlasting life thorowe thy mercye, and the merites of thy passion. Amen.

¶ Certayne prayers, taken out of the seruice, dayly vsed in the Quenes house.

ALmighty god the father of mercy, & god of al comfort, the which onelye forgeuest synne: forgeue vnto vs our synnes good lorde, forgeue vnto vs oure synnes: that by the multytude of thy mercies, they maye bee couered and not imputed vnto vs, and by the operacion of the holye ghoste, we may haue power and strength, hereafter to resist sinne: by our

Monday.

our Sauiour and Lord Iesu Christ. Amen.

Tuesday. O Lord God, whiche despysest not a contrite hearte, and forgeattest the synnes and wyckednesse of a synner, in what houre soeuer he dooth mourne and lament his old maner of liuing: Graunt vnto vs, O lord true contrition of hert, that we maye vehementlye despise oure sinfull lyfe past, and wholy be conuerted vnto thee, by our sauiour and Lorde Iesus Christ. Amen.

Wednesdaye. O Mercifull father, by whose power and strēgth we may ouercome our enemies both bodely and gostly: graūte vnto vs O Lorde, that accordyng to our promyse made in baptisme, we maye ouercome the chiefe enemyes of our soule, that is the desyres of the world, the pleasures of the flesh, and the suggestions of the wicked spirite, and so after leade our lyues in holines and righteousnes, that wee maye serue thee in spirite and in trueth, and that by our sauiour and lord Iesus Christ. Amen.

Thursdaye. O Almightye and euerlastinge God, whiche not onelye geuest euerye good

good and perfect gyfte, but also encreaſeſt thoſe gyftes that thou haſte geuen: we moſt humbly beſeche thee mercifull God, to encreaſe in vs the gyft of fayth, that we may truely beleeue in thee, and in thy promiſes made vnto vs, and that neither by our negligence, nor infirmitie of the fleſhe, nor by grieuouſneſſe of temptacõ, neither by the ſubtile craftes and aſſaultes of the deuil, we be driuen from fayth in the bloude of our ſauiour and lorde Jeſu Chriſte. Amen.

GRaunte vnto vs O merciſull God, we moſt hertely beſeche thee, knowledge and true vnderſtandynge of thy worde, that al ignorannce expelled, we may knowe what thy wil and pleaſure is in all thynges, and howe to doe oure dueties, and truely to walke in our vocation, and that alſo we maye expreſſe in oure liuing thoſe thynges that we dooe knowe, that we bee not onelye knowers of thy worde good Lorde, but alſo bee workers of the ſame: by oure Sauyoure and Lords Jeſu Chriſte. Amen. Fridaye.

Saterday O Almighty god, which hast prepared euerlastyng lyfe to all those that be thy faythfull seruauntes: graunte vnto vs lord, sure hope of the lyfe euerlastyng, that we being in this miserable worlde, may haue some tast and feelyng of it in oure heartes: and that not by oure deseruyng, but by the merites and deseruyng of our sauiour and Lorde Iesu Christe. Amen.

O Mercifull god, our onely ayde, succour & strength at al tymes, graunt vnto vs, O lord, that in the tyme of prosperitie, we be not proude and so forgeat thee, but that with our whole power and strength we maye cleaue vnto thee: and in the tyme of aduersitie that we fal not to infidelitie and desperatyon, but that alwayes with a constant fayth we maye call for helpe vnto thee: Graunt thys O Lord, for our aduocate sake, and sauiour Iesu Christ. Amen.

Sundaye. O Almyghtye and mercyfull Lorde, whiche geuelle vnto thy electe people, the holy goste, as a sure pledge of thy heauenly kyngdome: Graunte vnto vs O Lorde, this holy spirite, that he maye beare witnes with oure spirite that we be thy

be thy children, & heyres of thy kingdō, & that by the operatiō of this spirite we may kyl al carnal lustes, unlawful pleasures, concupiscence, euyl affeccions contrary unto thy will: by our Sauiour and Lord Jesu Christ. Amen.

¶ A Prayer for truste in God.

THe beginning of the fall of man, was trust in him selfe. The beginning of the restoring of mā, was distruste in him self, & trust in god. O moste gracious & moste wise guide our sauiour Christ, which doest leade thē the right way to immortal blessednes, which truely and unfainedly trusting in thee, committe them selfe to thee: Graunte us, that lyke as we bee blynde and feeble in deede, so we maye take and repute oure selues, that wee presume not of oure selfes to see to oure selfes, but so farre to see, that alwaye we maye haue thee before our eyes, to folowe thee beeinge oure guide, to be ready at thy cal moste obediētly, & to cōmit our selues wholy unto thee: that thou which onely knowest the waye, mayst leade us the same way unto our heauenly desyres. To thee with the father and the holy ghost be glorye for euer. Amen.

A

A Prayer for the concorde of Christes Church.

ARyse Lorde, let thine enemies be scattered, thy haters put to flight, the righteous & Christes disciples make pleasaunce & mery, let them sing prayses and pleasaunt songes unto thee, let thē blowe abrode thy magnificence, let them moste highly auaunce thy maiestie, let thy glorye grow, let the kingdō of Christ frō heaue among the chosen be enlarged: bee thou the father of the fatherles, the iudge of the widowes, & the protectour of them, namely whō the world forsaketh, whose consciences be troubled, whom the world pursueth for Christes sake, whiche be nedy & wrapped ful of misery. In thy house o lord, let us dwel in peace & concord, geue us al one heart, one minde, one true interpretacionupō thy word. Pluck of the bandes aswell from the consciences as frō the bodies of the miserable captiues, & of them also whiche as yet bee hedged in within the lystes of death, & unadui sedly strine against grace. How drye (lord) is the flocke of thyne heritage: I praye thee powre downe largely the showres of thy graces, lette a

more

more plenteous fruitfulnes chaunce, let thy people be strengthened with thy spirite: Graunt vs Lorde thy word abundantly, so that there may be many preachers of thy Gospell, which may within themselues, holily conspire and agree. Lette the Churche the spouse of Christ, deale large spoyles of the cõquered Sathan. All that beleue in thee, by Christe (O Lorde God of health) mought lyfte thee vp with prayses, mycht renowme thee, and extolle thee. We be entred into the voyage of saluation. Conducte vs luckelye vnto the porte, that beyng deliuered by thee from the verye deathe, we maye escape and come to the verye lyfe. Fynyshe the thyng that thou hast begon in vs, make vs to encrease from fayth to fayth, leaue vs not to our own will and choyse, for it is slipperye & readye to fall. To the thunderboltes of thy woord put violence, that we may geue the glorye to thee alonly. Geue to thy people courage and power to withstande synne, and to obeye thy woord in all thinges, O Lord God most glorious and excellente ouer all.

A prayer agaynst the enemies of Christes trueth.

DEliuer me O Lord, frō the vngodly & stiffe necked persons, for thou seest how in their heartes they ymagine mischiefe, and haue greate pleasure to picke quarelles, their tonges bee more sharpe than any adders sting, and vnder their lippes lurketh poyson of adders. But O mercifull Lorde, let me not fall into their handes, that they handle not me after their owne lustes. Thou onely art my god, thou muste heare my pietous plaint: Lord that rulest al together, that arte the strength and power of my defence, be thou as a salket on my head whensoeuer the vngodly shall assaulte me: neyther suffre thou not the wycked, thus to prospere in their matters. Suffre not their croked and malycpous stomackes to encrease, and spitefully reuile thee. Looke vpon thy poore wretches cause, and ridde me oute of these daylye grieuaunces, then shall I with a ryghte vp heart and pleasaunte countenaunce, extol and magnifie thy holy name. Amē.

A Prayer for pacience in trouble.

Holye

HOwe hast thou O Lorde, humbled and plucked me downe? I dare now vnnethes make my prayers vnto thee, for thou arte angrye with me, but not without my deseruyng. Certaynlye I haue sinned lorde, I confesse it, I wyl not denye it. But Oh my God, pardon my trespasses, release my dettes, render now thy grace agayne vnto me, stoppe my woundes, for I am al to plaged & beate: yet Lorde, thys notwithstanding, I abide patiently, & geue myne attendaunce on thee, cõtinually wayting for relief at thy hande, and ỹ not without skil, for I haue receiued a token of thy fauoure & grace towardes me, I meane thy word of promyse cõcerning Christ, who for me was offered on the crosse for a raansome, a sacrifice, and price for my synnes: wherfore accordyng to that thy promyse, defende me Lorde by thy right hande, and geue a gracious eare to my requestes, for al mans helpes are but vayne. Beate downe therefore myne enemies thyne owne selfe with thy power, which arte mine only ayder and protector O lorde God almightie. Amen.

¶ A Prayer to be sayde at night goyng to bed.

O Mercifull Lorde God heauenly fa-
ther, whether we sleepe or wake,
liue or dye, we are alwaies thine. wher-
fore I beseche thee hartely, that thou
wilt vouchesafe to take ruye and charge
of me, & not to suffer me to perishe in the
workes of darkenes, but to kindle the
light of thy countenaunce in my hearte,
that thy godly knowledge may daily in-
creasle in me, throwe a ryghte and pure
fayth, and that I may alwayes be found
to walke and liue after thy will and plea-
sure, throwe Jesus Christe oure Lorde
and Sauiourr. Amen.

¶ A prayer to be sayd at the howre
of death.

O Lorde Jesu, which art the only healthe
of all mennes liuing, and the euerla-
sting life of them whiche dye in fayth: I
wretched sinner geue and submytte my
selfe wholy vnto thy moste blessed will.
And I beyng sure that the thyng cannot
perysshe whiche is committed vnto thy
mercy, willingly now I leaue this fraile
and wicked flesshe, in hope of the resur-
rection, which in better wise shal restore
it to me agayn. I beseche thee moste mer-
cifull Lorde Jesus Christe, that thou wilte
by thy grace, make strong my soule a-
gaynste all temptacions, and that thou
wilte

wilt ouercome & defend me with the buckler of thy mercy agaynst all the assaultes of the deuill. I see and knowledge that there is in my self no helpe of saluation, but al my confidence, hope & trust, is in thy most mercifull goodnes. I haue no merites nor good workes which I may allege before thee. Of synnes & euyll workes (alas) I see a great heape, but through thy mercy I truste to be in y^e^ number of the, to whō thou wilt not imputte theyr sinnes, but take & accept me for righteous and iuste, & to be the inheritour of eueblastinge lyfe. Thou mercifull Lorde wentst borne for my sake, thou didst suffer both hunger and thyrst for my sake, thou didst preache and teache, thou didst praye and fast for my sake, ye didst al good workes and dedes for my sake, thou sufferedst most greuous paynes and tormentes for my sake. And finally, thou gauest thy most precious body to die, and thy bloud to be shed on the crosse for my sake. Now moste mercifull sauiour geue all these thinges profyte me, which thou freely hast geuen me, that hast geuen thy self for me. Let thy bloud clense & washe away

away the ſpottes and foulenelle of my ſinnes. Let thy righteoulnes hyde and couer my unrighteoulnes. Let the merites of thy paſſion & bloud, be the ſatiſfaccio for my ſinnes. Geue me lorde thy grace, that my fayth and ſaluacion in thy bloud wauer not in me, but euer be fyrme & conſtante, that the hope of thy mercy & lyfe euerlaſting, neuer decay in me, that charitie ware not cold in me: finallye, that the weakeneſſe of my fleſhe bee not ouercome with the feare of death. Graunt me mercyful ſauiour, that when death hath ſhut up the eyes of my bodie, yet that the eyes of my ſoule may ſtil behold & loke upon thee: that whe death hath taken away the uſe of my tongue & ſpeache, yet that my heart may cry & ſay unto thee, (In manus tuas domine, commendo ſpiritum meum,) that is to ſaye: O lorde, into thy handes I geue and committe my ſoule. (Domine Jeſu accipe ſpiritum meum.) Lorde Jeſu receyue my ſoule unto thee. Amen.

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